THE

CATECHISM

OF

HEALTH;

SELECTED AND TRANSLATED

FROM THE GERMAN OF Dr FAUST.

Illuſtrated with Copperplates.

Now Firſt Publiſhed for the Uſe of the

INHABITANTS OF SCOTLAND,

By the Recommendation of Dr GREGORY.

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PREFACE.

THE nature and purpoſe of this publication will be ſufficiently explained by the following extract of a letter from DR GREGORY to the Editor.

"I HAVE now peruſed, with great attention and much pleaſure, the tranſlation of DR FAUST's Catechiſm of Health, which you put into my hands a few days ago. I adhere to the favourable opinion of it which

which I expreſſed to you after reading only two or three pages of it when you firſt ſhewed it me; and as, in reading it over carefully, I put my marks either of aſſent and approbation, or of diſſent, or of doubt, to almoſt every propoſition in it; I can ſay, with confidence, that I think it a work of very extraordinary merit, and one that, if it were generally known in this country, might be of infinite uſe. It is, indeed, the beſt popular medical work I ever read: nor do I in the leaſt wonder at the extenſive diſtribution, and the high eſtimation of it in Germany.

To the beſt of my judgment it contains more ſolid good ſenſe, and more uſeful information, in leſs bulk, than any

any medical book I ever ſaw, from the Aphoriſms of Hippocrates to your laſt edition of the Family Phyſician incluſive; and, what I reckon of very great conſequence, there is leſs mixture of nonſenſe in it, which might either confound or miſlead thoſe for whoſe uſe it is intended.

I highly approve your benevolent purpoſe of reprinting it here, and diffuſing it as generally as poſſible.

I think you ſhould print a great many copies on the cheapeſt paper, that the poor people may afford to purchaſe it, or, that thoſe in more affluent circumſtances may be encouraged to purchaſe great numbers of them, and to diſtribute them among their poor

poor neighbours. By all means print a good number in the handſomeſt manner on the fineſt paper, to tempt fine people to buy and to read it.

If you think my name and recommendation can be of any uſe in promoting the diſtribution of ſuch a work, you are heartily welcome to uſe them in the moſt public manner, or even to print this letter at the beginning of it. Nay more, if you pleaſe, I will reviſe it, and ſuperintend the printing of it, and correct the preſs.

If you approve of this, you muſt publiſh it under the title of "*Selection* from the Catechiſm of Health of Dr Faust, tranſlated from the German, and now publiſhed for the uſe of the

Inhabitants

Inhabitants of Scotland:" you may ſay reviſed by me if you pleaſe. I ſhould in that caſe abridge it conſiderably, by omitting ſome things which appear to me erroneous, or doubtful, or uſeleſs, or whimſical; or not ſuited to the ſtate and manners of the people of this country.

DR FAUST you will obſerve has ſome whims; for example, about the very free uſe of potatoes hurting the underſtanding: Sulphur ointment being dangerous to health, &c. (I even ſuſpect an error in the tranſlation there, of *ſulphur* for *mercurial*; which raſhly uſed is very dangerous, and may even have thoſe very bad effects which are imputed to the ſulphur, and

and which I never knew ſulphur produce.)

There are ſeveral errors, and ſome very obſcure paſſages in the tranſlation; evidently proceeding from the Tranſlator's * imperfect knowledge of the Engliſh language, (*luxes*, for *luxuries*, *repulſes*, for *repels*, *heavy*, for *ſevere*, and ſo forth.) Theſe I ſhould, of courſe, correct in reprinting it.

The plan for extirpating the ſmall-pox, &c. I ſhould omit as impracticable, at leaſt in this country, at this time. I doubt whether it ever can ſucceed: But ſuppoſing the Author to be perfectly right, this is not a time for ſuch a plan: And people ſhould be told, not always what is abſolutely beſt

* It was tranſlated into Engliſh by Mr. Basse, himſelf, a German.

beſt in itſelf, but what is the beſt that they *can* or *will* do: For example, as to the ſmall-pox, univerſal inoculation, and the cool regimen: And as to ſtrong liquor, not abſtaining from it altogether, (as certainly would be beſt,) but only getting drunk with ale or porter, inſtead of whiſky and gin, which are abſolute ruin to them in mind, body, and eſtate.

The form of Catechiſm by no means does juſtice to the ſtrong good ſenſe, the ſound morality, and the rational piety of DR FAUST: Nor can it make that ſtrong and pleaſing impreſſion, which claſſical compoſition would do, on readers of a cultivated taſte: But his ſentiments need not the aid of ornament: And the form

of Catechiſm, and his frequent, and ſeemingly needleſs, repetitions are probably well ſuited to the ſtate and habits of thoſe for whoſe uſe chiefly his work is deſigned. They will tend to aſſiſt the memory, and to make the impreſſion ſtronger; as well as to enable the people to apply the precepts eaſily and readily. Therefore, as he made it at firſt a Catechiſm, ſo let it remain."

The Editor has only to add, that the ſelection propoſed has been made, and the printing of it reviſed by Dr Gregory, according to his promiſe.

W. C.

CONTENTS.

FIRST DIVISION.

Page.

I. Of Health; its Value, and the Duty of preserving it, and of instructing Mankind, particularly Children, in these important Subjects, - - - 1

II. Of the Duration of Life, and the Signs of Health, - - - 8

III. Of the Construction, or Structure, of the Human Body, - - - 12

IV. On the Attending and Nurſing of Infants, - - 15

V. Of the Treatment of Children with reſpect to their Bodies, from the Third to the Ninth or Twelfth Year, - 23

VI. Of Clothes fit to be worn by Children from the beginning of the Third to the End of the Seventh or Eighth year; or till, in each of the two Jaws, the four weak Milk Teeth in Front are changed for four ſtrong laſting teeth, - 29

VII. Of Air, - - 41

VIII. Of Cleanlineſs:—Waſhing and Bathing, - - 46

IX. Of Food, - - 52

X. Of Drink, - - 60

XI. Of Wine, - - 65

XII. Of Brandy, - 67

XIII. Of Tobacco, - 72

XIV. Of Exerciſe and Reſt, - 73

XV. Of Sleep, - 78

XVI. Of the Habitations of Man, - 83

XVII.

Page.

XVII. Of Schools, - 87

XVIII. Of Thunder and Lightning, 89

XIX. Of over-heating Ourſelves, and catching Cold, - 91

XX. Of the Preſervation of certain Parts of the Human Body, - 95

XXI. Of the Beauty and Perfection of the Human Body, - - - 103

SECOND DIVISION.

XXII. Of Diſeaſes; Phyſicians, and Medicines, - - 107

XXIII. Of the conduct to be obſerved by Patients afflicted with Fevers, 116

XXIV. Of Diſeaſes which univerſally prevail;

Page.

vail; of Endemial, and of particular Maladies, - - 129

XXV. Of Contagious Diſeaſes, - 132

XXVI. Of the Small-pox, - 136

XXVII. Of the Meaſles, - 142

XXVIII. Of the Bloody-flux, or Dyſentery, 143

XXIX. Of Treatment, after Diſeaſes are removed, - 145

CONTENTS.

Page

dies, - - - 129

XXV. Of Contagious Diseases, - 132

XXVI. Of the Small-pox, - 136

XXVII. Of the Measles, - 142

XXVIII. Of the Bloody-flux, or Dysentery, 143

XXIX. Of Treasures, after Diseases are removed, - 145

FIRST DIVISION.

OF HEALTH.

I. *Of Health: its Value, and the Duty of preſerving it, and of inſtructing Mankind, particularly Children, in theſe important Subjects.*

Q. 1. DEAR Children, to breathe, to live in this world, created by God, is it an advantage? Is it to enjoy happineſs and pleaſure?

A. Yes. To live is to enjoy happineſs and pleaſure; for life is a precious gift of the Almighty.

Pſ. cl. 6. Let every thing that has breath praiſe the Lord.

Pſ. cxlv. 16. Thou, O Lord, ſatisfieſt the deſire of every thing living.

Pſ. xxxvi. 5, 8. Thy mercy, O Lord, is in the heavens; and thy faithfulneſs reacheth unto the clouds. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures.

Pſ. cxxxvi. 1, 8, 9, 25. O give thanks unto the Lord, for he is good. To him that made the ſun to rule by the day; the moon and ſtars to rule by night; who gives food to all fleſh: For his mercy endureth for ever.

Q. 2. What other proofs have we to ſhew that life is an excellent gift of God?

A. The inſtinct, or natural anxiety of mankind to preſerve it.

Q. 3. What muſt be the ſtate of the human body, the habitation and ſlave of the ſoul, that man may enjoy a long, proſperous, and happy life?

A. It muſt be healthy.

Q. 4. How elſe can you prove that man ought to be in a good ſtate of health?

A. By the commandment of God, *viz.* "In "the

" the ſweat of thy face ſhalt thou eat bread." Gen. iii. 19.

Q. 5. Can we poſſibly promote the perfection and happineſs of our ſouls, if we do not take proper care of our bodies?

A. No. God has ſo intimately united ſoul and body, that by a rational care taken of the body, the happineſs and purity of the ſoul is increaſed.

Q. 6. What is underſtood by a ſtate of good health?

A. That the body is free from pains and infirmities, fulfils its duties cheerfully and with eaſe, and is always obedient to the ſoul.

Q. 7. How does he feel who enjoys health?

A. Strong; full of vigour and ſpirits; he reliſhes his meals; is not affected by wind and weather; goes through exerciſe and labour with eaſe, and feels himſelf always happy.

Q. 8. And what are the ſenſations of the ſick? Are they like thoſe we have deſcribed?

A. By no means; the ſick man feels himſelf weak and languid; he has no appetite; he cannot work, nor brave wind and weather; he la-

bours under continual anxiety and pains, and very few are the pleaſures of his life.

Q. 9. Can you children be merry and laugh, joke, and jump about, eat, drink, and ſleep, when you are ill?

A. No. We can only do ſo when we are in good health.

Observation.

If a child be preſent who was ill not long ago, the Maſter will take the opportunity of aſking him the following queſtion:——"You was ill; tell me, did you feel yourſelf ſo happy, ſo eaſy, as you do now?" To this a ſenſible child will anſwer, or will be taught to anſwer—"I found myſelf exceedingly ill; I could neither eat, drink, nor ſleep; nothing afforded me pleaſure or joy; I was full of anxiety and pains; but now reſtored to health, thanks be to God, I know it is the greateſt good."

Q. 10. The bleſſings of health then muſt be very great?

A. They are indeed. Health is the moſt precious

cious good, and the moſt certain means of enjoying all other bleſſings and pleaſures of life.

Q. 11. What ſays Sirach of health?

A. In the 30th Chapter, v. 14, 15, 16, he ſays, "Better is the poor being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body. Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth. There are no riches above a ſound body, and no joy above the joy of the heart.

Q. 12. Cannot the ſick as well as the healthy, enjoy the bleſſings and pleaſures of life?

A. No. They have no charms for the ſick.

Q. 13. Of what uſe then is all worldly happineſs to him who is ſick, and cannot enjoy it?

A. Of very little uſe, if any.

Q. 14. If then health be the moſt precious boon of life, what duties has a man in that reſpect to diſcharge towards himſelf?

A. He muſt ſtrive to preſerve it.

Q. 15. Is it ſufficient if he take care of his own health?

A. No. It is alſo his duty to take care of the life and health of his fellow-creatures.

Q. 16. And what is the duty of parents toward their children?

A. They are bound to take the tendereſt care of their health and life.

Observation.

School-maſters and parents ought to ſeize every opportunity of impreſſing on the minds of their children, the great importance of the invaluable bleſſings of health, and the conſequent duty to preſerve it, by innocent pleaſures, conducive to health. They ought, on the other hand, to point out the mournful inſtances of multiplied ſorrows and miſeries which preſent themſelves daily to our view, in the perſons of the ſick and diſeaſed.

Q. 17. Do they fulfil this duty?

A. Very ſeldom.

Q. 18. Why ſo ſeldom?

A. 1. Becauſe few of them are ſenſible of the real value of health.

2. Moſt

2. Moſt of them are ignorant of the ſtructure and ſtate of the human body.

3. Equally ignorant of what is conducive or hurtful to health.

Q. 19. What is the cauſe of this ignorance?

A. The want of proper inſtructions.

Q. 20. But as God wills the happineſs of all mankind, ſhould they not be brought from ignorance to the knowledge of truth?

A. Yes. It would be right, good, and dutiful to inſtruct every body, particularly little children like us, and to teach us the ſtructure of the human body, and the beſt means of preſerving health.

Q. 21. Is it not, therefore, your duty to pay the greateſt attention to the inſtructions which you are now to receive, reſpecting the moſt valuable boon of life?

A. We ſhall exert ourſelves to the utmoſt to underſtand and to remember them.

Q. 22. Is it ſufficient to receive thoſe inſtructions, and to remember them?

A. No. We ſhould alſo ſtrictly conform ourſelves to thoſe inſtructions.

II. *Of the Duration of Life, and the Signs of Health.*

Q. 23. WHAT is the uſual period of human life?

A. Life is the beſt gift of God to man, who ought to enjoy it a very long time, and therefore live to an old age, as was intended.

Pſ. lxxxx. 10. The days of our life are threeſcore years and ten, and by reaſon of ſtrength they be fourſcore years.

Q. 24. What has God promiſed as the greateſt earthly reward to thoſe that honour father and mother, and keep his commandments?

A. That their days ſhall be long upon the land, which the Lord our God gives them.

Q. 25. How long is man deſtined to enjoy health?

A. He ought to live almoſt uninterruptedly in a perfect ſtate of health.

Q. 26. What epithet is applied to a man who only, at intervals, ſuffers little inconveniencies from a ſhort illneſs?

A. The epithet *healthy.*

Q. 27. What epithet is applied to a man who is not only weak, but alſo ſpends the greateſt part of his life on the bed of ſickneſs?

A. The epithet *unhealthy.*

Q. 28. What are the ſigns of an uninterrupted ſtate of health, enjoyed by a man at the age of maturity?

A. The freſh and healthy colour of his face, the quickneſs of his ſenſes, the ſtrength of his bones, and the firmneſs of his fleſh; large veins full of blood; a large and full breaſt; the power of breathing ſlowly and deep without coughing; eating with hunger, and digeſting well; taking much exerciſe, and bearing continued labour without fatigue; ſleeping quietly and ſoundly, and enjoying cheerfulneſs of mind and ſerenity of countenance; all denote an uninterrupted ſtate of health.

OBSERVATION.

All aliment ought to conſiſt of ſolid ſubſtances,

ces, adapted to the number and ſtrength of the teeth; the teeth ſerve chiefly for chewing: digeſtion, and, of courſe, the nouriſhment, health, ſtrength, and happineſs of a man depends, in a great degree, on the chewing of the ſolid part of the food, which is mixed with the ſpittle, and converted into a ſweet milk-like fluid, called chyle: it is, therefore, neceſſary that a healthy man ſhould have a found ſet of teeth.

Q. 29. Can one always and ſolely depend upon theſe ſigns of health?

A. No. They are apt to deceive ſometimes.

Q. 30. What muſt be done, in order, unerringly, to aſcertain whether an apparently healthy man be ſo in reality?

A. The temperament, health, and virtuous or moral conduct of his parents, ought to be conſidered.

Q. 21. What ought to be the ſtate of health of the parents of a healthy perſon?

A. The father as well as the mother ought to be ſtrong and healthy, not deformed, nor ſubject to ſuch diſeaſes as may deſcend to their children, ſuch as the King's Evil, Madneſs, Conſumption,

ſumption, Epilepſy, &c. They both ought to have a good conſtitution, and the proſpect of attaining old age in good health, and ſhould be of a virtuous diſpoſition.

Q. 32. Why is it neceſſary for them to be virtuous?

A. Becauſe the virtue of the parents is diſcovered in the children, and becauſe virtuous parents encourage their children, by their example, to endeavour to become worthy and honourable members of ſociety.

Q. 33. What then muſt be the diſpoſition of thoſe parents, who wiſh to bring up virtuous and healthy children?

A. They muſt be virtuous and healthy themſelves.

III. *Of the Conſtruction, or Structure, of the Human Body.*

Q. 34. HOW is the human body conſtructed?

A. With infinite wiſdom and goodneſs, and in the moſt perfect manner.

Q. 35. What have we in particular to obſerve with reſpect to the perfect ſtructure of the human body?

A. That it is endowed with the greateſt and moſt ſalutary powers, tending to preſerve life and health, to remove diſeaſes, or to heal wounds.

Q. 36. If the body contain any thing unnatural, or if it has been wounded, or otherwiſe hurt, ſo as to cauſe its functions to be obſtructed, how do thoſe powers act?

A. They operate more or leſs powerfully to expel from the body all that is unnatural, or to heal its wounds.

OBSERVATION.

If a ſplinter ſticks in any part of the body, irritated nature produces matter to expel it. If the ſtomach be loaded with bile, or putrid matter, nature ſtrives to remove it by vomiting. If a perſon has broken one of his limbs, nature will ſoften the broken ends of the bone, in order that they may knit without plaiſter or ſalve: but the previous aſſiſtance of an able ſurgeon is required to bring the broken ends of the bone in contact, and to ſecure them ſo, after which tranquillity and reſt are neceſſary.

Q. 37. Can the body, notwithſtanding all thoſe great powers with which God has endowed man, ſuſtain any injury?

A. The healthy and vigorous man is very ſeldom ſubject to any.

Q. 38. But as we, nevertheleſs, ſee ſo many objects of pity, what may be the real reaſon of their ſufferings?

A. Weakneſs; or the want of pure vital faculties.

Q. 39. Is this weakneſs natural?

A. No. Naturally man is ſtrong, full of vigour and health.

Q. 40. How have ſo many contracted this weakneſs?

A. Generally through their own faults, or through ignorance.

Q. 41. Is there not another particular reaſon why men are ſo weak?

A. Yes. Their weakneſs has been hereditary, and tranſmitted to them from generation to generation.

Q. 42. What muſt men do, that they may be leſs expoſed to ſickneſs?

A. They muſt do every thing to recover their natural ſtrength.

Observation.

By this ſtrength, you muſt not underſtand a rude but a cultivated ſtrength, when the body is accuſtomed to exerciſe, and is full of life and vigour.

Q. 43. By what means can man recover his natural ſtrength?

A.

A. By receiving a judicious and liberal education, and leading a prudent life.

Q. 44. By what particular means can a ſtrong and healthy body be injured or rendered unwholeſome?

A. By a bad education, and corrupt way of living; by intemperance in eating and drinking; by unwholeſome food and ſpirituous liquors; by breathing bad or unwholeſome air; by uncleanlineſs; by too great exerciſe, or by inactivity; by heats and colds; by affliction, ſorrow, grief, and miſery; and by many other means, the human body may be injured, and loaded with diſeaſe.

IV. *On the Attending and Nurſing of Infants.*

Q. 45. WHAT does the little helpleſs infant ſtand moſt in need of?

A. The love and care of his mother.

Q. 46. Can this love and care be ſhewn by other perſons?

A. No. Nothing equals a mother's love.

Q. 47. Why does a child ſtand ſo much in need of the love and care of his mother?

A. Becauſe the attendance and nurſing, the tender and affectionate treatment which a child ſtands in need of, can only be expected from a mother.

Q. 48. How ought infants to be attended and nurſed?

A. They ought always to breathe freſh and pure air; be kept dry and clean, and plunged in cold water every day.

Q. 49. Why ſo?

A. Becauſe children are thus, at the time alluded to, made more placid, becauſe not irritated; and they grow and thrive better.

Q. 50. Is it good to ſwathe a child?

A. No. Swathing is a very bad cuſtom, and produces in children great anxiety and pains; it is injurious to the growth of the body, and prevents children from being kept clean and dry.

Q. 51. Is the rocking of children proper?

A.

A. No. It makes them uneaſy, giddy, and ſtupid; and is therefore as hurtful to the ſoul as to the body.

Q. 52. Do children reſt and ſleep without being rocked?

A. Yes. If they be kept continually dry and clean, and in freſh air, they will reſt and ſleep well, if not diſturbed; the rocking and carrying about of children is quite uſeleſs.

OBSERVATION.

As the human ſoul in a ſtate of infancy is diſturbed by rocking, carrying about and dancing, ſuch practices ought to be conſidered as dangerous and erroneous.

The mother ought to play with the child in an affectionate and gentle manner; ought to give it frequent and mild exerciſe, and inſtil gradually into its mind a knowledge of ſuch objects as attract its notice.

Q. 53. Is it in general neceſſary to keep children quiet?

A. Yes it is.

Q. 54. What is therefore very bad?

A. The making a great noiſe about children; and it is ſtill worſe to frighten them.

Q. 55. It is, therefore, not adviſable, I ſuppoſe, to frighten children into ſleep?

A. By no means; becauſe they may be thrown into convulſions by it.

Q. 56. Is it neceſſary or good to give children compoſing draughts, or other medicines that tend to promote ſleep?

A. No. They cauſe an unnatural, and, of courſe, unwholeſome, ſleep; and are very hurtful and dangerous.

Q. 57. How long muſt a mother ſuckle her child?

A. From nine to twelve months.

OBSERVATION.

In fact the child ought to be ſuckled till it has two teeth in each jaw. Some children are ſuckled for two or three years; a practice not only erroneous, but hurtful both to mother and child.

Q. 58. What ſort of aliment is prejudicial to the health of children?

A. Meal-pap, pancakes, and tough, heavy, and fat meats.

Q. 59. What harm do they do?

A. They obſtruct the bowels; and children's bellies get, by thoſe indigeſtible meals, hard and ſwelled.

Q. 60. What food is moſt ſuitable for children?

A. Pure, unadulterated, new milk, and gruel; bread or biſcuit boiled with water only, or mixed with milk.

Q. 61. Is it proper to chew the food before you give it to children?

A. No. It is diſguſting and hurtful.

Q. 62. What is in general to be obſerved with regard to the feeding of children?

A. That they be regularly and moderately fed, and their ſtomachs not loaded with milk or other things. It is, therefore, neceſſary to prevent people from giving children ſweetmeats, or food out of ſeaſon; the feeding of the child ought to be entirely left to its mother.

Q. 63. Do affectionate careful mothers act right

right when they take their infants with them to bed?

A. No. It is hurtful and dangerous; children ought, therefore, to lie by themſelves.

Observation.

In Italy, mothers who take their ſucklings to bed with them uſe a machine, which protects them from all injury and danger. It is called *Arcuccio*, and is 3 feet 2 inches long; and the head-board 14 inches broad, and 13 inches high.—See fig. 1.

Q. 64. Is it neceſſary to keep infants very warm?

A. No. They muſt not be kept too warm.

Q. 65. Is it good to cover their heads?

A. By no means; it cauſes humours to break out.

Observation.

From the hour of birth the head of a child ought to be kept uncovered. Mothers will find

PLATE II. *To face page 20.*

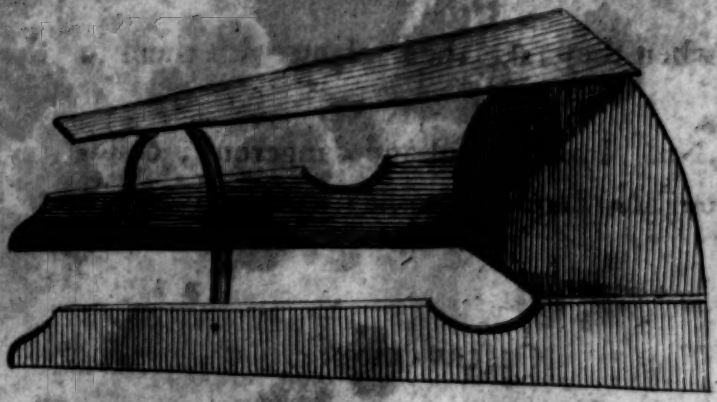

fig.1.

Fig. 1.

Fig. 2.

Fig. 3.

find that, even in the coldeſt night, when they lay their hands on an infant's head, it is always warm.

Q. 66. Children are eager to ſtare at every thing, particularly at the light; what is to be obſerved with regard to this?

A. They ought to be immediately turned ſo as to have the object in a direct line before them; they ſhould never be ſuffered to look at it ſideways, as that would cauſe them to ſquint.

Q. 67. By what means is the getting of teeth rendered difficult and dangerous?

A. By caps; by keeping the head too warm; by uncleanlineſs, and improper food, over-feeding, bad air, and want of exerciſe.

Observation.

Nature herſelf cauſes pains at teething time, and the child is afterwards the cauſe of many more. It may not be amiſs here to obſerve, 1. That pains and ſufferings are the firſt inſtructors of man; they teach him to avoid ills, and make him provident, compaſſionate,

paſſionate, humane, and courageous. 2. Natural bodily pain, in many inſtances, and particularly in childhood, is leſs hurtful to man and his happineſs, than the anxiety and mortification of ſoul which a child ſuffers that is irritated, put in a paſſion, or treated with contempt; and it is as bad to frighten children.

Q. 68. What is to be obſerved with regard to making children walk?

A. They ought not to be taught to walk in ſtrings, or chairs, or go-carts, or be led by the arm; they ought to be ſuffered to creep on the floor, till by degrees they learn to walk.

Q. 69. How can we beſt aſſiſt children in ſpeaking?

A. We ought to pronounce the words to them very diſtinctly and ſlowly; firſt ſingle ſounds, and then eaſy words.

Observation.

It is of the greateſt importance that man, from his

his earlieſt infancy, ſhould be accuſtomed to a diſtinct pronunciation.

Q. 70. What are the principal reaſons why one fourth of the number of children that come into the world, die in the courſe of the firſt two years?

A. Want of freſh pure air, uncleanlineſs, bad indigeſtible food, particularly meal-pap; the anxiety and miſery of parents are alſo among the cauſes of the death of ſo many children.

V. *Of the Treatment of Children with reſpect to their Bodies, from the Third to the Ninth or Twelfth Year.*

Observation.

FROM the third to the ſeventh year, the child has 20 milk-teeth, and during that time the body is weak; theſe are changed from that period to the twelfth year for ſtrong teeth. In the ninth year the child has

has 10 milk, and 12 perfect teeth. In the twelfth year both ſexes have 24 ſtrong and perfect teeth, and not until then the body begins to receive its natural real ſtrength.

Q. 71. If man is to grow up healthy and ſtrong, how muſt he be educated?

A. He ought to receive a liberal, judicious, and prudent education in his infancy, as well as in his youth.

Q. 72. Is this of ſo much importance?

A. Yes; for upon that depends his health, ſtrength, and the happineſs of his ſucceeding days.

Q. 73. What is underſtood by a judicious education?

A. That man be educated agreeably to the nature of his ſoul and body.

Q. 74. What is, therefore, neceſſary to be known that we may give a judicious education to children?

A. The nature of man and of his exiſtence?

Q. 75. What changes does man undergo during the firſt nine or twelve years of his exiſtence?

A. His body grows and acquires ſhape; his ſoul

ſoul learns the uſe of the body; his faculties, with regard to conception and perception, improve; and he is joyful and happy in company with thoſe of his own age.

Q. 76. What does nature particularly attempt to effect during infancy?

A. The formation of the body.

Q. 77. Is the energy of the ſoul, and the accompliſhment of man, promoted by the perfection of the body?

A. Yes; the more perfect the body is the more perfect is the ſoul, and the more man is capable of promoting his own happineſs, and that of his fellow creatures.

Q. 78. Are the natural motions or actions of any uſe to the body?

A. Yes; its perfection is thereby promoted, and the whole body filled with life and vigour.

Q. 79. Of what uſe are thoſe ſenſations to the child which its ſoul conceives through the ſenſes?

A. They are the foundation of its underſtanding; for the more the mind has ſeen, heard, and felt, and the more diſtinct its ſenſations are, the more ſenſible will man become.

Q. 80. What particular purpoſe is anſwered by children living together?

A. They learn to know, to underſtand, and to love each other, and ſo lay a foundation for unanimity, mutual fondneſs, and the happineſs of their lives.

Q. 81. But if children live in ſociety merry and happy together, can that have any influence upon them when they arrive at a ſtate of maturity?

A. Yes; it contributes very much to make man ſpend his life, according to his deſtination, in virtue and happineſs.

Q. 82. By what means are thoſe wiſe deſigns of Nature promoted?

A. By activity, and gentle, though conſtant exerciſe both of the mind and body of children.

Q. 83. Is ſuch exerciſe compatible with the nature of children?

A. Yes; children are full of vigour and activity, ſenſe and feeling; they are joyful and merry, and deſire to aſſociate with other children.

OBSERVATION.

From the twelfth to the eighteenth year the ſupple body ſhould be invigorated by exerciſe and plays; the intuitive mind, by inſtruction and reflection, may lay up a ſtore of knowledge, and man, whoſe infancy was paſſed in joy and happineſs, learn to become virtuous in his youth; and he will become ſo if he has experienced the viciſſitudes of fortune, her ſmiles and frowns, and ſhared his joys with others; if he firmly believes that all the deſcendants of Adam have an equal right to enjoy pleaſures, and are equally obnoxious to pain; and that an allwiſe good God created every thing good, and mankind, with a view of making them happy.

Q. 84. What ought we further particularly to obſerve with reſpect to children?

A. That children be ſuffered to exerciſe their bodies and minds in company with each other in the open air.

Observation.

Parents ought not only to be preſent at the exerciſes and amuſements of their children, and guard them from all dangers and injuries, but they ought alſo to encourage them, and lead them to all that is good and becoming by their own virtuous example.

Q. 85. Ought female children to receive the ſame education as boys in their infancy?

A. Yes; that they may at a future period enjoy the bleſſings of perfect health as well as men.

Observation.

The moſt pernicious conſequences to the riſing generation flow from ſeparating female children, at the earlieſt period of their exiſtence, from male children; from dreſſing them in a different manner, preventing them from taking the ſame kind of exerciſe, and compelling them to lead a more ſedentary life.

Q.

Q. 86. What are the conſequences of preventing children from taking the neceſſary exerciſes before the ninth year?

A. Their growth is impeded, and they remain weak and ſickly for life.

Q. 87. What effect will it have upon children if they are kept to too hard work before the twelfth year?

A. They will very ſoon grow ſtiff, and old before their time.

VI. *Of Clothes fit to be worn by Children from the beginning of the Third to the End of the Seventh or Eighth year; or till, in each of the two Jaws, the four weak Milk Teeth in Front are changed for four ſtrong laſting teeth.*

Q. 88. BY what means does man preſerve, particularly in his infancy, the genial warmth of his body?

A. By good wholeſome food and bodily exerciſe.

Q. 89. Is it neceſſary to keep children warm, and protect them againſt the inclemency of the weather, by many garments?

A. No.

Q. 90. Why ſo?

A. That the body may grow healthy and ſtrong, and be leſs liable to diſeaſe.

Q. 91. How ought the heads of children to be kept.

A. Clean and cool.

Q. 92. Is it good to cover children's heads with caps and hats to keep them warm?

A. No; it is very bad; the hair is a ſufficient protection againſt cold.

Q. 93. Are thoſe artificial coverings dangerous and hurtful?

A. Yes; children are thereby rendered ſimple and ſtupid, breed vermin, become ſcurfy, full of humours, and troubled with aches in their heads, ears, and teeth.

Q. 94. What kind of caps are, therefore, the moſt dangerous?

A. The woollen, cotton, and fur caps.

Q.

Q. 95. How, then, ought the heads of children to be kept?

A. Boys, as well as girls, ought to remain uncovered, winter and ſummer, by day and by night.

Observation.

Children with ſcurfy heads ought to keep their heads cool, clean, and uncovered; their hair cut, or repeatedly combed; which will be ſufficient to cure the evil, for to cure it with ſalves is a very dangerous cuſtom.

Q. 96. Can the ſun or air be prejudicial to the ſkin?

A. No; if proper care be taken to keep the ſkin clean, they can do no harm.

Q. 97. But will not children be ſcorched by the ſun if expoſed to its heat without being covered?

A. No; thoſe that are accuſtomed from their infancy to go uncovered will not be affected by the ſun.

Q. 98. How is the hair to be kept?

A.

A. It ought not to be combed backwards, or tied behind; but it ought to hang free round the head to protect it.

Q. 99. Ought the hair to be often combed?

A. Yes; it ought to be kept in order and combed repeatedly every day; which prevents vermin from ſettling in it, and induces cheerfulneſs and livelineſs.

Q. 100. Is it right that the collars of ſhirts and neckcloths ſhould preſs the neck and its veins?

A. No; the neck ought not to be ſqueezed; and, therfore, children ought to have their necks bare.

Q. 101. How ought childrens garments to be arranged?

A. So as not to impede the free and eaſy motions of the body, or prevent the acceſs of the freſh ſtrengthening air to it; they, therefore, ought to be free, wide, and open.

Q. 102. What further is requiſite for this dreſs?

A. It ought to be ſimple, clean, light, cool, cheap, and eaſy to put on or take off; it ought

to

to be different in every reſpect from that of older or grown-up perſons.

Q. 103. What other reaſon is there for making this diſtinction between the dreſs of children and grown-up perſons?

A. To induce children to live with leſs reſtraint and greater happineſs in the ſociety of each other; to impreſs upon their minds an idea of their weak, helpleſs condition, in order thereby to check the too early ebullitions of that pride which leads children to ape the cuſtoms and actions of grown-up perſons; a practice unbecoming at their age, and dangerous to their health and morals.

Q. 104. How, and of what materials ought childrens garments to be made?

A. A child ought to wear a wide linen frock, white, with blue ſtripes, having wide ſhort ſleeves, and a ſhirt of the ſame form.

Observation.

The ſhape of the frock is repreſented in the frontiſpiece to this book; it ought to be without

without pocket-holes, and not very long, having the ſleeves of ſufficient length, to reach down to the elbows, and no farther. The collar of the ſhirt to fall back over that of the frock,—the only garment that a child ſhould wear over his ſhirt, in order that it may move eaſily and without reſtraint; and that the freſh air, having free acceſs to its body, may ſtrengthen it.

Q. 105. Ought children to wear this dreſs in the winter time?

A. Yes; with the addition of a woollen frock, to be worn between the ſhirt and the linen frock.

Q. 106. How are the ſtockings of children to be made?

A. They muſt be ſhort, and not tied; it would, therefore, be adviſable to let them only wear ſocks, to cover the feet in the ſhoes.

Observation.

Stockings, that cover the knees, may produce ſwellings in them; they ought, therefore,

fore, not to cover the knees, nor be worn with garters.

Q. 107. Will not children find themſelves too cold if their ankles are left bare?

A. No; cold, if they are accuſtomed to it, will not affect their ankles more than their arms. It will ſtrengthen their limbs. In ſhort, they will be kept ſufficiently warm by the ſhirt and frock.

Q. 108. What is the form of the human foot?

A. At the toes it is broad, the heel ſmall, and the inſide of the foot is longer than the outſide. See Fig. I.

Q. 109. Why has it this form?

A. That man may walk and ſtand with eaſe and firmneſs, and move his body freely.

Q. 110. How ought ſhoes, particularly thoſe of children to be formed?

A. They ought to have the ſame form as the feet; they, therefore, ought not to be made by one, but two laſts, as the ſhape of the feet may indicate.

OBSERVATION.

Each foot may be laid upon a ſheet of paper, and its true ſhape drawn with a pencil, after which model two ſeparate laſts may be made.

From Plate II. it appears clearly how ſhoes ought to be ſhaped. The middle Fig. I. is the original ſhape of the ſole of the left foot; the firſt, Fig. III. ſhows how the ſole of the left ſhoe ought to be formed; and the laſt, Fig. II. ſhows clearly, that the ſhoes we uſually wear, made on one laſt, do not at all fit.

Q. III. Ought the ſhoes of children to have heels?

A. No; heels cauſe the back tendon to ſhrink and impede the free and eaſy motions of the body in walking and running.

OBSERVATION.

In order to obtain or preſerve an upright poſ-

ture

ture or carriage of the body, and to run and jump eaſily and conveniently, ſhoes without heels muſt be worn.

When children are ſuffered to walk much, and are bare-footed, they acquire an eaſy and ſteady pace. Little children ought not to wear ſhoes before the eighteenth month; if they do, the ſoles muſt be thin and ſoft, that they may learn to walk eaſily and well. Boots ought not to be worn by children.

Q. 112. How ought, therefore, children, male as well as female, to be dreſſed from the beginning of the third to the end of the ſeventh or eighth year?

A. Their heads and necks muſt be free and bare, the body clothed with a wide ſhirt and frock, with ſhort ſleeves; the feet covered only with a pair of ſocks to be worn in the ſhoes; the ſhoes ought to be made without heels, and to fit well.

Q. 113. What benefit will be derived from this kind of dreſs?

A. The body will become healthier, ſtronger, taller, and more beautiful; children will learn the beſt and moſt graceful attitudes; and will

feel themſelves very well and happy in this ſimple and free garment.

OBSERVATION.

That by the general introduction of this ſimple and eaſy dreſs, the human race would be benefited, and rendered every way more accompliſhed, cannot be doubted. It is, therefore, to be hoped that it will be generally adopted.

Q. 114. How muſt the whole dreſs be kept?

A. Orderly and clean. The ſhirt ought always to be clean, and the frock decent, not worn out, or torn to pieces, or unclean.

Q. 115. When children appear always combed and waſhed, and in a clean ſhirt, and dreſſed from top to toe with decency and cleanlineſs, what is commonly concluded from it?

A. That their parents are ſenſible, kind, and loving.

Q. 116. And with reſpect to the children themſelves?

A. They are beloved: the boy will become

a worthy man, the girl an excellent wife; and both imitate the example of their parents.

Q. 117. Is it proper that grown-up persons, but, especially, is it proper that children, should be dressed in an ostentatious manner, or show any pride in their attire?

A. No; a simple, decent, clean, easy dress is the best.

Ecclesiasticus, x. 7. Pride is hateful before God and man; and by both doth one commit iniquity.

Observation.

Stays and stiff jackets are inventions of the most pernicious nature; they disfigure the beautiful and upright shape of a woman, and, instead of rendering her straight, as was formerly supposed, they make her crook-backed; they injure the breast and bowels; obstruct the breathing and digestion; hurt the breasts and nipples so much, that many mothers are prevented by their use from suckling their children; many hence get cancers, and at last lose both

health and life; they in general deſtroy health, and render the delivery of women very difficult and dangerous both to mother and child.

It is, therefore, the duty of parents, and eſpecially of mothers, to baniſh from their houſes and families both ſtays and jackets. Thoſe girdles or ſaſhes which preſs or conſtrain the belly are equally injurious; and, in general, it would be a deſirable thing, if the female dreſs were made to conſiſt of a long, eaſy, and beautiful robe, and not of two parts, joining or meeting at the hips.

Q. 118. Is it adviſable to wear clothes that have been worn by people who were infected by epidemic diſorders, or who died thereof; or to make dreſſes of them for children?

A. No; it might cauſe an entire loſs of health, and, perhaps, of life.

Observation.

Old clothes, particularly old woollen clothes, infected by unwholeſome perſpiration, are very

very injurious to health; and epidemic fevers are hence easily and frequently propagated.

THE following Chapters regard grown-up persons as much as children; those parts alluding to the latter only, will be pointed out in particular queries and answers.

VII. *Of Air.*

Q. 119. WHAT ought to be the state of the air in which man liveth, and every moment breathes?

A. The air in which man liveth, and which he breathes, ought to be fresh, clear, and dry.

Q. 120. Why ought it to be fresh, clear, and dry?

A. Because it tends to refresh us, and make us healthy, composed, and serene; it encourages

man to work cheerfully, excites appetite, improves health, and induces balmy ſleep; in ſhort, man finds himſelf exceedingly happy while he breathes freſh air.

Q. 121. Does he feel equally as comfortable when he breathes bad, foul, and damp air?

A. No: in bad corrupted air man becomes weak, unhealthy, and irritable; loathſome and ſtupid; it often cauſes fevers and many dangerous maladies very difficult to cure.

Q. 122. Is it very neceſſary that man ſhould live in freſh air, in order to enjoy a perfect ſtate of health?

A. As neceſſary as eating and drinking; or as clean water is to fiſhes.

Q. 123. Why is it ſo?

A. Becauſe the air contains, as well as our food, vital principles, which cannot be diſpenſed with, or ſupplied by any thing except the air we breathe.

Observation.

Even plants in the beſt ſoil, and beaſts receiving the moſt wholeſome food, will decay without

without good pure air. Man, in particular, requires fresh air, that he may live and thrive, be healthy, sensible, serene, and happy.

Q. 124. By what means is air corrupted?

A. The air is corrupted in houses and rooms that are not sufficiently ventilated: beside, if in the vicinity of the habitations of man there be morasses, or stagnant waters, they are sufficient to corrupt the air.

Q. 125. By what other means is air rendered noxious?

A. Vapours arising from damp, foul things; the breath and perspiration of many persons; the smoke from lamps, tallow candles, and snuffs; the steam from ironing linen; the exhalations that arise from combing wool, and from burning charcoal; all tend, in a greater or less degree, to corrupt or deprave the air, and render it capable of impeding the action of the lungs, or inducing suffocation.

Q. 126. What ought people to do that are much confined to rooms or chambers?

A. They ought frequently to open their doors and

and windows, in order to diſſipate corrupted air, and admit the cooling, healthful breezes.

Q. 127. What other method can be deviſed to prevent the depravation of air in a room?

A. By making two holes, one through the outer wall of the houſe, that will open into the room near the floor of it; the other near the cieling, through the oppoſite inner wall or partition; the external atmoſphere will enter at the hole near the floor, and diſſipate the foul air through the aperture above.

Q. 128. What elſe ought people to do, to obtain ſo deſirable an end?

A. They ought to keep their rooms clean, and in proper order; nothing ſuperfluous, or that can poſſibly corrupt the air, ought to be ſuffered in them.

Q. 129. What are the ſigns by which you may know whether rooms be clean, and contain wholeſome air?

A. When there are no cob-webs in the corners, or on the cieling, of the room, nor duſt, nor ſtraw, nor filth of any kind; when the windows are clean and clear, and no offenſive ſmell, or unpleaſant ſenſation, is experienced by

a perſon who enters it that has been juſt breathing the open air, we conclude that it is as it ought to be.

Q. 130. Is it neceſſary for man to breathe freſh air when aſleep?

A. Yes: It is neceſſary that he breathe good wholeſome air, whether awake or aſleep: curtains encompaſſing a bed, and narrow bedſteads, are therefore very unwholeſome.

OBSERVATION.

To cover children's faces when they are aſleep is a bad cuſtom, for they are thereby deprived of freſh air.

Q. 132. If people that are much confined to their rooms, were careful to live always in freſh air, what would be the natural conſequence?

A. Inſtead of being unhealthy, weak, and ſqualid, and labouring under cold, and hoarſeneſs, they would be much more healthy, content, and happy, and live longer.

OBSER-

OBSERVATION.

To bury the dead in or near towns and villages is very injurious and dangerous to the living.

VIII. *Of Cleanlineſs :—Waſhing and Bathing.*

Q. 132. OF what uſe is cleanlineſs to man?

A. It preſerves his health and virtue; it clears his underſtanding, and encourages him to activity; it procures him the eſteem of others; and none but clean people can be really cheerful and happy.

Q. 133. How far is uncleanlineſs injurious to man?

A. It corrupts his health and virtue; it ſtupifies his mind, and ſinks it into a lethargic ſtate; it deprives him of the eſteem and love of others; beſide,

beſide, unclean people can never be really merry and happy.

Q. 134. Does uncleanlineſs cauſe any maladies?

A. Yes. Uncleanlineſs and bad air, which are commonly inſeparable, produce fevers, which are not only very malignant and mortal, but contagious alſo.

Observation.

Doctor Ferriar of Mancheſter, ſo renowned for his humanity, proves from the epidemical poiſon which commonly originates in the huts of miſery, that not only virtue and charity, but alſo ſelf-preſervation, point out to the rich that it is their duty to relieve the poor.

Q. 135. What impels man moſt to keep himſelf clean?

A. The being accuſtomed from his infancy to cleanlineſs in his perſon, his dreſs, and habitation.

Q. 136. What muſt be done to keep the body clean?

A.

A. It is not ſufficient to waſh the face, hands, and feet; it is alſo neceſſary, at ſhort intervals, to waſh the ſkin all over the body, and to bathe frequently.

Q. 137. Is waſhing and bathing the whole body wholeſome?

A. Yes, it is very good; for it begets cleanlineſs, health, ſtrength, and eaſe; and prevents catarrhs, cramps, rheumatiſm, palſy, the itch, and many other maladies.

Observation.

In Ruſſia almoſt every houſe has its bath; and it were to be wiſhed that each village or town in every country contained one or more houſes where people might be accommodated with cold and warm baths.

Q. 138. Why is the keeping the body ſo clean of ſo great importance?

A. Becauſe the half of whatever man eats or drinks is evacuated by perſpiration; and if the ſkin is not kept clean the pores are ſtopped, and perſpiration conſequently prevented, to the great injury of health.

Q.

Q. 139. What rules are to be obſerved with reſpect to bathing?

A. 1. That you be careful to bathe in places where you are not expoſed to danger.

A. 2. That you feel yourſelf thoroughly well and in good health, and that you be not over-heated at the time of going into the bath, which ſhould not be immediately after a meal.

A. 3. That you go not into the bath ſlowly, and by degrees, but plunge in all at once.

A. 4. That after bathing you do not ſit or lie down but walk about leiſurely.

Observation.

It would be very adviſable to make ſchool-boys bathe, under the inſpection of their maſters, a certain number of times each week, from the beginning of May till the end of September.

Q. 140. How often is it neceſſary to waſh hands and face?

A. In the morning, and going to reſt; before and after dinner and ſupper, and as often as they are by any means ſoiled.

Observation.

In every houſe there ought to be conſtantly ready a waſh-hand baſon, and clear cold water, for that purpoſe.

Q. 141. Is it not neceſſary after meals to clean or waſh the mouth?

A. Yes. Immediately after each repaſt the mouth ought to be cleanſed with cold water; the gums and teeth are thus preſerved ſound and good, and the tooth-ach prevented.

Q. 142. Ought not children to be waſhed and combed before they go to ſchool?

A. Yes. Children ought, morning and evening, before they go to ſchool, to be combed and waſhed; that, being thus rendered comfortable and cheerful, they may with greater eaſe and pleaſure advance in the paths of ſcience and virtue.

Q. 143. What ought you particularly to do when you waſh yourſelf?

A. We ought always to immerſe our faces in the water, and keep them ſo for a little time.

Ob-

OBSERVATION.

Thus we accuſtom ourſelves to reſtrain our breath, which in caſe of danger in the water will be found of great uſe. And if we open our eyes in the water, and clean the mouth, it will prove beneficial to both, and prevent tooth-ach.

Q. 144. As it is neceſſary that the body ſhould be kept clean from the earlieſt infancy, and as little children are not capable of waſhing and attending themſelves, what duty is, therefore, impoſed upon parents?

A. It is as much their duty to waſh their children as it is to feed and clothe them; for children that are often waſhed improve in health; their clothes are always clean; cleanlineſs becomes familiar to them; and they grow up virtuous, polite, and happy.

Q. 145. Do little children like to be bathed and waſhed?

A. In the beginning they are frightened and cry; but if they be regularly and frequently bathed, and often waſhed every day, they at laſt take delight in it.

Q. 146. Is it ſufficient that man keep his body clean?

A. No. He muſt alſo keep his clothes clean, and all that is about him; his apartments, beds, and furniture: and they ought alſo to be kept in order.

Q. 147. What benefit doth the whole family derive from ſuch order and cleanlineſs?

A. It tends to preſerve their health; makes all work eaſy, and renders life joyous and happy.

IX. *Of Food.*

Q. 148. WHY doth man eat?

A. To ſatisfy the cravings of hunger, to preſerve life, and to nouriſh the body.

Q. 149. What kind of food doth man generally partake of?

A. Bread, vegetables, fruit, milk, fiſh, and meat.

Q.

Q. 150. Which of these yields the greatest nourishment?

A. Meat, or animal food, which is more nourishing than vegetables.

Q. 151. Of what ought our meals to consist?

A. Chiefly of vegetables.

Observation.

That man was not designed to live on meat, or on vegetables, only, is evident from the construction of his teeth, his stomach, and bowels. Living upon animal food only, causes putrefaction of the blood; and vegetables by themselves do not sufficiently nourish or strengthen the body.

Q. 152. What gives the most delicious relish to food?

A. Hunger and the thorough chewing of the food.

Q. 153. What tends most to promote hunger and digestion?

A. Bodily exercise especially in the open air.

Q. 154. Is it best to eat simple food?

A. Yes. It is deſtructive of health to partake of many different diſhes, or of ſuch as are prepared with much art; for they are very difficult of digeſtion, and afford bad and unwholeſome nouriſhment.

Q. 155. What is particularly to be obſerved at meals?

A. Order and moderation; and that the food be well chewed, in order that it may the more readily be converted into chyle.

Observation.

By chewing the teeth are kept ſound and faſt. It is therefore neceſſary to make children chew on both ſides of the mouth.

Q. 156. What does Sirach ſay of frugality?

A. Eccleſiaſticus, xxxi. 20. he ſays, "Sound "ſleep cometh of moderate eating: he riſeth "early, and his wits are with him: but the "pains of watching, and choler, and pangs of "the belly, are with an unſatiable man."

Q. 157. If our food be not ſufficiently chewed

ed and converted into a pap-like ſubſtance, what is the conſequence?

A. It cannot be digeſted ſufficiently; and undigeſted food yields bad nouriſhment to the body—over-loads the ſtomach, and induces a weak, morbid ſtate of the whole conſtitution.

Q. 158. Is it good to drink much at meals?

A. No. Too much drink renders our food too fluid.

Q. 159. Does fluid aliment afford wholeſome and ſtrong nouriſhment?

A. No. Food of whatever kind, in order that it may afford proper nouriſhment, ought to be ſubſtantial; it is therefore neceſſary to eat bread with fluid aliment.

Observation.

Even the milk which the child ſucks muſt firſt curdle in the ſtomach before it can give any nouriſhment to the body.

Q. 160. As bread is our principal food, what ought to be its qualities?

A.

A. It ought to be made from good corn, and well baked.

Q. 161. Is hot bread or cakes wholeſome?

A. No. They are very unwholeſome: they may cauſe ſickneſs and death.

Q. 162. Are potatoes wholeſome?

A. Yes: and very nouriſhing.

Q. 163. Are ripe fruits and acid ſubſtances wholeſome?

A. Yes: they cleanſe and refreſh the body.

Observation.

With reſpect to the ſtones of fruits, children ought to be cautioned not to ſwallow them, as they may cauſe an obſtruction in the bowels and conſequent death.

Q. 164. Are fat meats wholeſome? and is it good to give much butter to children?

A. No; it is not good. Butter and all fat aliments are difficult of digeſtion; and prejudicial to health.

Q. 165. Is dried, ſmoked, ſalted or high-ſeaſoned meat wholeſome?

A.

A. No; it is unwholeſome; and children ought not to eat ſuch meats.

Q. 166. What is in general to be obſerved with reſpect to the feeding of children?

A. They ought to be fed regularly every day at ſtated times; their food ought to be mild and nouriſhing, that they may grow and thrive well.

Q. 167. Is it good to give children dainties, cakes, or ſweetmeats?

A. No. Children are thereby rendered too fond of their bellies, become gluttons, and degenerate from the dignity of their nature.

Observation.

Sweetmeats, and all the toys of children, are commonly covered with poiſonous paint: they therefore ought to be prohibited.

Q. 168. What is the ſtate of the kitchen of a good orderly wife or houſekeeper?

A. The kitchen furniture is always kept clean by ſcouring and waſhing; after any part of it has been uſed, it is immediately waſhed, and dried with a clean cloth, and put up in its proper

per place; and when it is wanted again, it is firſt of all duſted and rubbed well.

Q. 169. What is eſpecially to be obſerved with reſpect to the preparing and keeping of victuals?

A. The greateſt cleanlineſs; and the eatables ought neither to be prepared nor kept in improper veſſels, or ſuch as can communicate to them any poiſonous quality.

Q. 170. Ought every thing firſt to be waſhed before it is boiled or roaſted?

A. Yes. Every kind of food, whether animal or vegetable, ought to be well waſhed before it is boiled or roaſted; and vegetables eſpecially require waſhing to remove mildew or inſects.

Q. 171. What ſort of kitchen utenſils may become noxious?

A. Thoſe of copper which are not perfectly well tinned, and earthen veſſels which are glazed with lead.

Observation.

Earthen veſſels receive a varniſh of ſand and pre-

prepared lead; which acids will diſſolve and communicate a deleterious impregnation to food.

Q. 172. If aceſcent food, eſpecially, be prepared and kept, or ſuffered to cool, in ſuch veſſels, what are the conſequences?

A. It diſſolves and mixes with part of the lead or copper, and ſo becomes capable, if eaten, of producing gradual loſs of health: or ſudden death may be the unavoidable conſequence.

Q. 173. What is therefore to be obſerved with reſpect to thoſe veſſels?

A. Thoſe of copper ought to be well tinned; thoſe of earth muſt have a very hard and durable varniſh, conſiſting of but little lead, and ought to be well ſeaſoned by keeping them a proper time immerſed in boiling water, in which pot-aſhes have been diſſolved; and neither the copper nor the earthen veſſels ought to be uſed for cooling or keeping victuals.

Q. 174. Are pewter veſſels alſo dangerous in this reſpect?

A. They are. Pewter is mixed with a great deal of lead; and therefore victuals ought not to be kept in veſſels of this kind.

Q.

Q. 175. What kind of water ought to be uſed for the boiling of victuals?

A. Not only for boiling victuals, but for baking and brewing, clean ſoft water is required, in which dry peas can be boiled ſoft.

X. *On Drink.*

Q. 176. FOR what purpoſe is it neceſſary that man ſhould drink?

A. To quench his thirſt; but not to gratify his palate, or to ſtrengthen his ſtomach, or with a view hence to nouriſh him; for all ſuch notions are wrong, and againſt nature.

Q. 177. What kind of beverage therefore is the moſt proper?

A. Cold water.

Q. 178. What advantage do we derive from drinking cold water?

A.

A. Cold water cools, thins, and clears the blood; it keeps the ſtomach, bowels, head, and nerves in order, and makes man tranquil, ſerene, and cheerful.

Q. 179 What is it that gives to cold water an agreeable taſte, and renders it nouriſhing?

A. Bodily exerciſe in the open air not only induces thirſt, and a deſire for water, but alſo renders it nouriſhing.

Observation.

By the movement of the body, water is cauſed to mix thoroughly with the blood, whoſe viſcid, ſharp, and acrid humours it expels from the body.

Q. 180. Do people commonly drink a ſufficient quantity of cold water?

A. No. Many, from not taking ſufficient exerciſe in the open air, and from drinking frequently large quantities of warm drink, loſe all real thirſt; and, from not drinking a ſufficient quantity of cold water, their blood remains viſcid, acrid, and impure.

OBSERVATION.

Women, in particular, that are much confined at home, drink a great deal of coffee and tea, but do not drink enough of cold water.

Q. 181. May we drink any water without diſtinction?

A. No. We ought not to drink ſtagnant, unclean, muddy, or putrefied water.

OBSERVATION.

If one be under the unavoidable neceſſity of drinking bad or foul water, a little vinegar may be mixed with it, which is the beſt corrector of it.

Q. 182. What kind of water is beſt for drinking?

A. Pure, clear water, without taſte, ſmell, or colour;—water in which ſoap will readily diſſolve, and peas readily ſoften, if boiled in it.

OB-

OBSERVATION.

The old Romans made aqueducts of ſuch a length, that five, ten, or more hours, would be conſumed in walking from one extremity to the other of ſome of them; and they did ſo in order to furniſh populous places with good wholeſome water for drinking.

Q. 183. Is beer a wholeſome beverage?

A. Light, well-brewed beer is not injurious to the health of grown-up perſons; though certainly good water is much better, and more wholeſome.

OBSERVATION.

Children, by drinking beer, loſe the deſire of drinking water, and ſo ſteal into the habit of drinking too much coffee, tea, wine, and brandy.

Q. 184. Are warm drinks, ſuch as coffee, tea, &c. wholeſome?

A. No. The only wholeſome beverage is cold water; all warm drinks weaken the ſtomach

mach and body; they do not cleanſe the bowels, nor purify the blood, and are, therefore, unwholeſome and hurtful to health.

Q. 185. Why are people, particularly women, ſo fond of tea and coffee?

A. Becauſe, for want of exerciſe, they have no natural or real thirſt; and becauſe they have been uſed to them from their infancy.

Observation.

If water were the only drink of man, both his health and fortune would be improved. If what is ſpent on liquors that are hurtful to life were appropriated to the purchaſe of nouriſhing food, and other neceſſaries of life, the lot of humankind would be better, and we ſhould live longer, and be healthier, ſtronger, and happier.

Q. 186. What, then, ought to be the only beverage for children?

A. Pure, good cold water ought to be the only drink of children and young folks; who ought

ought to be prohibited from drinking beer, coffee, tea, or other warm liquors.

Q. 187. What advantage do children and young perſons derive from drinking cold water only?

A. They grow, and are nouriſhed, much better, and become healthier, ſtronger, and happier.

XI. *Of Wine.*

Q. 188. IS wine wholeſome, when drunk often, or as a common beverage?

A. No; it is not. Wine is very hurtful to the health, the intellects, and the happineſs of man.

Q. 189. Wine, as a medical potion, comforts the ſick, and ſtrengthens the weak; but does it afford any real ſtrength or nouriſhment to the healthy?

A. No; it only over-heats, without procuring

ing real ſtrength; for it cannot be converted into good blood, fleſh, or bone.

Q. 190. Does wine contribute to the digeſtion of our meals?

A. No; it does not. Thoſe that drink water eat with a better appetite, and digeſt better, than thoſe that drink wine.

Q. 191. What conſequences enſue from drinking wine continually?

A. The tongue loſes its delicacy of taſte, and rejects water and mild ſimple food; the ſtomach grows cold and loſes its natural vigour, and man, under the falſe idea of giving warmth to his ſtomach, gains by degrees a paſſion for drinking, which leads him at laſt to habitual drunkenneſs.

Observation.

Wine adulterated with any preparation of lead, as ſugar of lead, white lead, &c. is poiſon.

Q. 192. May children drink wine, punch, or other ſpirituous intoxicating liquors?

A. No. Children and young perſons ought not

not to drink wine, or any other ſpirituous liquors; for they are hurtful to health, impede growth, obſcure reaſon, and lay a foundation for future wretchedneſs.

Q. 193. Does wine expel worms?

A. No; it does not.

XII. *Of Brandy.*

Observation.

VEGETATION has united and incorporated in the corn, by means of air and water, ſpirituous and earthy elements, which combined form a ſweet and nouriſhing ſubſtance; if this intimate junction is deſtroyed or reſolved by fermentation, the ſpirituous part is ſeparated from the earthy, which is then deprived of its body, and is

no

no longer a ſweet nouriſhing ſubſtance; it is fiery, and deſtroys like fire.

Q. 194. Is brandy a good liquor?

A. No.

Address to Children.

Children, brandy is a bad liquor. A few hundred years ago brandy was not known among us. About 1000 years ago, the deſtructive art of diſtilling ſpirits of wine from wine was found out; and 300 years ago, brandy was firſt diſtilled from corn. In the beginning it was conſidered as phyſic. It did not, however, come into general uſe till the cloſe of the laſt century, or rather till within the laſt thirty years, that it has become an univerſal beverage, to the great detriment of mankind.

Our forefathers in former times, who had no idea of brandy, were quite different people from what we are; they were much more healthy and ſtrong. Brandy, whether drunk by itſelf, or at meals, cannot be converted into blood, fleſh, or bone; conſequently,

quently, it cannot give health or ſtrength, nor does it promote digeſtion: it only makes one unhealthy, ſtupid, lazy, and weak. It is, therefore, a downright falſehood, that brandy, as a common beverage, is uſeful, good, and neceſſary. Our forefathers lived well without it. And as experience teaches us, that even the moſt moderate, and moſt reaſonable, give way to the baneful cuſtom of drinking every day more and more brandy, it is much better, in order to avoid temptation, to drink none at all; for, believe me, children, brandy deprives all who addict themſelves to the immoderate and daily uſe of it—of health, reaſon, and virtue. It impels us to quit our houſe and home, to abandon our wives and children, and entails on its wretched votaries, miſery and diſeaſe, which may deſcend to the third and fourth generation.

It has been obſerved in all countries, in England, Scotland, Sweden, North America, and Germany, that in proportion to the quantity of brandy conſumed, were the evils which health, ſtrength, reaſon, virtue,

induſtry,

induſtry, proſperity, domeſtic and matrimonial felicity, the education of children, humanity, and the life of man had to encounter.

It was this that induced an Indian in North America, of the name of Lackawanna, to ſay, that the brandy which had been introduced amongſt the Indians by the Engliſh, tended to corrupt mankind and deſtroy humanity. "They have given us (ſaid he) "brandy! and who has given it to them "(Europeans,) who elſe but an evil ſpirit!"

Q. 195. Tell me, therefore, dear children, may children drink brandy?

A. No, by no means; children muſt not only abſtain from brandy, but alſo from rum, gin, whiſky, and all other ſpirituous liquors.

Admonition.

It is true, that children muſt not drink brandy, not even a ſingle drop, for brandy deprives children of their health and reaſon, of their virtue and happineſs. When, therefore, dear children, your parents, who, perhaps,

perhaps, do not know that brandy corrupts both body and ſoul, ſhall offer you any ſpirituous liquor, do not accept it, do not drink it.

Q. 196. Tell me now, what becomes of children that drink ſpirituous liquors?

A. Children and young perſons who drink brandy, or other ſpirituous liquors, become unhealthy, crippled, ſtupid, rude, lazy, vicious, and depraved, both as to mind and body.

Q. 197. Doth brandy, or any other ſpirituous liquor, deſtroy, or prevent worms in the bowels.

A. No.

Exhortation.

Fathers and mothers, if you wiſh to obtain the bleſſing of the Almighty in an eſpecial manner—if you aſpire after heavenly rewards, take care not to ſuffer your children to drink of ſpirituous liquors, not even a ſingle drop.

XIII. *Of Tobacco.*

Q. 198. IS the ſmoking of tobacco good?

A. No; it is not good, for much of the ſpittle, which is neceſſary for digeſtion is thereby loſt, and it is hurtful to health, to the teeth, and to the organs of taſte.

Observation.

The chewing of tobacco is equally pernicious.

Q. 199. May children and young people ſmoke tobacco?

A. No; children and youth muſt not ſmoke at all.

Q. 200. Is the taking of ſnuff proper?

A. No; it is a very bad cuſtom, as the noſe through which man breathes is ſtuffed up by it, the important ſenſe of ſmell deſtroyed, and uncleanlineſs and loſs of health induced by its uſe.

XIV.

XIV. *Of Exercise and Rest.*

Q. 201. WHAT advantage doth man derive from bodily exercise, activity, and labour?

A. Bodily exercise, particularly in the open air, creates hunger and thirst, helps the digestion of our food, and makes it nourishing; it purifies the blood, keeps the bowels healthy, and causes rest and sound sleep.

Ecclesiasticus xxx. 18. "To labour and to "be content with that which a man hath is a "sweet life, but he that findeth a treasure is "above them both."

Q. 202. Can any body remain in a good state of health, without much bodily exercise?

A. No; God has given to man, not without a wise design, a body, hands, and feet: he is to make use of them and labour, and through labour to preserve life and health, to promote his own happiness, and that of his fellow-creatures.

Q. 203. But cannot exercise and labour hurt a man?

A. By all means: If man exceeds the bounds of reason, and of his natural powers, he may hurt himself.

Observation.

It is computed, that in Germany, 300,000 persons of the male sex are afflicted with ruptures.—What is the reason that people are so liable to ruptures? I believe that ruptures will be far less frequent, will scarcely be met with, when the custom of dressing male children in frocks, such as I have described, is introduced, and when the muscles and tendons of the belly are strengthened by unrestrained exercise and fresh air. If a man works continually and too hard, his body will be debilitated and worn out, or a rupture may soon be the consequence.

Q. 204. Is it good to take much exercise, or work hard immediately before or after dinner?

A.

A. No; a little reſt before and after dinner is neceſſary, and promotes appetite and digeſtion, recruits the powers of the body, and fits it for future work.

Q. 205. What kind of exerciſe is proper for children?

A. Gentle, varied, and continued exerciſe in the open air, during the greater part of the day.

Observation.

A child ought to take a great deal of exerciſe of the gentleſt kind. It is not good to oblige children to lead a ſedentary life, or to do too much or too heavy work, or to ſtudy hard; after the ſhedding of the teeth, in the twelfth year, when they have twenty-four ſtrong teeth, when ſoul and body have acquired ſufficient ſtrength and vigour, the time of inſtruction and work ſhould begin, but not before, leſt mind and body be injured.

Q. 206. How doth man become very active and induſtrious?

A. By being left during his childhood to exercise, unrestrained, with other children, and by being carefully encouraged to activity, assiduity, industry, and thinking; by being taught to do such work as is proportioned to the strength of his body, and accustomed to do every thing with due consideration and in time, and not to postpone till to-morrow, what should be done to-day.

Ecclesiastes ix. 10. "Whatsoever thy hand "findeth to do, do it with thy might; for there "is no work, nor device, nor knowledge, nor "wisdom in the grave, whither thou goest."

Q. 207. What advantages arise from accustoming children to moderate or easy work?

A. It renders them, when grown up, useful to themselves and to their fellow-creatures; it will prevent them from mixing in bad company, and will banish want and misery from their doors.

Prov. x. 4. "He becometh poor that deal-"eth with a slack hand, but the hand of the "diligent maketh rich."

Q. 208. After man has laboured, and finished his work, what then doth he do?

A.

A. He reſts himſelf, and looks with pleaſure upon the fruits of his induſtry.

Q. 209. But would he reſt as well if he had not laboured, or had not been induſtrious?

A. No. Peace, reſt, and joy, are the excluſive enjoyments of him who has done his duty, who has worked and promoted his own happineſs, and that of his fellow-creatures.

ADMONITION, *or* ADDRESS *to* CHILDREN.

Dear children! he who owes his birth and education to healthy, ſtrong, ſenſible, virtuous, and induſtrious parents, who, from his infancy, has conſtantly breathed freſh, pure, and dry air; whoſe ſkin and apparel are always kept clean; who, with regard to his meals, obſerves moderation and order, and drinks no brandy or other ſpirituous liquors; whoſe habitation is orderly, clean, dry, and lightſome; who has been accuſtomed from his infancy to order and cleanlineſs, to aſſiduity and induſtry, and whoſe reaſon and virtue have been fortified

and improved in his youth by inſtruction and example; who fears God, loves mankind, and does juſtice; who works ſix days out of ſeven for the maintenance of his wife and children:—he only enjoys terreſtrial bliſs; he is truly happy, and may, anticipating the joys of eternal felicity, brave all the horrors of death.

XV. *Of Sleep.*

Q. 210. FOR what purpoſe doth man go to ſleep?

A. To reſt himſelf after exerciſe and labour, and regain the ſtrength of his body, and the faculties of his mind.

Q. 211. How do the healthy reſt?

A. Their reſt is quiet, refreſhing, and without dreams.

Q. 212. When eſpecially do the healthy enjoy a quiet and refreſhing ſleep?

A.

A. When their bodies are wearied by much exercise in the open air; when they have satisfied hunger, and when their minds enjoy contentment and peace.

Q. 213. Doth much depend upon a sound sleep?

A. Yes; man after a night's balmy sleep awakes with delight and cheerfulness, finds himself quite happy, and full of vigour and desire for labour.

Q. 214. What time is particularly proper for sleep?

A. The night; for in the day time we do not sleep so well.

Observation.

Little children and people who are either sick or weak, or very much tired, and the old and infirm, are to be excepted, as they very often sleep in the day-time.

Q. 215. Ought children to sleep much?

A. Yes: children and young people that are constantly in motion when awake, ought to sleep more than grown people.

Q.

Q. 216. Cannot we ſleep too much, and ſo injure our health?

A. Yes; when we have not had much exerciſe in the open air, and conſequently are not tired, and when we, during our ſleep, breathe corrupted air, or ly in warm feather-beds, we find ourſelves after ſome time lazy, ſtupid, and unhealthy.

Q. 217. Ought we to ſleep in cool, freſh, and clean air?

A. Yes. And it therefore behoves us not to ſleep in warm ſitting rooms, but in cool, lofty roomy chambers, that have freſh air; whoſe windows are kept open in the day time; and in beds without curtains, or with curtains not to be drawn.

Q. 218. Is it wholeſome to lie on, or under feather-beds?

A. No. It is very unwholeſome. Feather-beds by their warmth, by the noxious, impure, putrid exhalations, which they attract, render the body weak and unhealthy; and beſides, are the cauſe of catarrhs, head, tooth, and ear aches —of rheumatiſm, and of many other maladies.

Q.

Q. 219. What kind of bed s fitteſt for grown up perſons?

A. Mattreſſes ſtuffed with horſe air, or ſtraw, covered with a blanket or quilt. But when people ſleep in feather-beds, they ought to air and beat them well in ſummer time once a week, and in winter once in a fortnight, and often change their bed linen.

Q. 220. What ſort of bedding is proper for children?

A. Mattreſſes ſtuffed with ſtraw, or moſs well dried, which requires often to be changed.

Q. 221. Why ought they to lie on ſuch beds?

A. Becauſe it will contribute to the health, and promote the ſtrength of children; and becauſe feather-beds are more injurious to the health of children than to that of adults.

Q. 222. What is farther to be obſerved with reſpect to ſleep?

A. We ought not to lie down till we are tired, nor remain in bed after we wake in the morning.

Q. 223. Ought the head and breaſt to be laid higher in bed than any other part of the body?

A.

A. No; nor ought we to lie on our backs, but alternately on either ſide, in a ſomewhat bended poſition, taking care not to fold our arms round our heads.

Q. 224. Is it proper for children to ſleep in the ſame bed with grown-up perſons, or ought ſeveral children to lie together?

A. No. Such practices are very hurtful; for the breath and exhalations conſiſt of noxious vapours; it is therefore adviſeable for every child and every grown perſon to lie alone, in order to enjoy ſound ſleep.

Q. 225. What is to be done with beds in which ſick people have lain?

A. They are for many days to be well aired and beaten; but if the diſeaſe has been contagious, the bed ought to be burnt, or buried deep in the ground.

Observation.

An Engliſh army phyſician, Dr Brockleſby, ſays, that a bed on which a perſon died of the putrid ſore throat, was the cauſe of the death of three others that ſlept in it after him.

him. When travelling, one ought to be very careful and particular with reſpect to beds.

XVI. *Of the Habitations of Man.*

Q. 226. WHAT advantages ought our habitations and apartments to poſſeſs?

A. They ought to be very lightſome and airy.

Q. 227. When habitations are dark, fuſty, and damp, what effect do they produce on thoſe that live in them?

A. People in ſuch habitations are rendered unhealthy and weak, paralytic and ſick; they grow ſtupid, ſimple, ill-natured, and miſerable; and little children grow pale in damp rooms; they ſwell, become conſumptive, and die.

Q. 228. When may rooms be conſidered as fuſty and damp?

A. When they lie deep in the ground; when the walls and the floor are wet or damp, and when

when the furniture or other things grow mouldy.

Q. 229. How can ſuch rooms be improved?

A. By the repeated and daily admiſſion of freſh air into them; or, what is ſtill better, by holes made in the two oppoſite walls of the houſe, one near the floor, through which the external air conſtantly paſſes, and expels the foul air through the hole made near the ceiling.

Q. 230. Ought rooms and chambers to be lofty and ſpacious?

A. Yes; the more lofty and ſpacious they are, the leſs liable will the air be to corruption.

Q. 231. How often ought they to be ſwept and cleaned?

A. All inhabited rooms and chambers ought to be cleaned every day.

Q. 232. Why ſo often?

A. Becauſe it is wholeſome and good; and becauſe decent people like to live in clean apartments.

Q. 233. But is it good to ſit in very warm rooms in winter time?

A. No. Very warm rooms are very unwholeſome,

ſome, and make people weak, ſimple, ſtupid, and ſick.

Q. 234. Is it adviſable to warm ourſelves over charcoal, or to ſit in rooms where it is burning?

A. No. Its vapours produce a great depreſſion of ſpirits, and ſometimes ſuffocate people.

Observation.

Thoſe little ſtoves uſed by women in Germany and Holland to put their feet on, are very dangerous.

Q. 235. Is it wholeſome to dry clothes in rooms, or boil water in ovens, where the ſteam cannot aſcend as in a chimney?

A. No. Damp vapours corrupt the air very much, and are therefore unwholeſome.

Q. 236. If one be very much chilled in winter, may he immediately approach the fire, or a hot ſtove?

A. No; for chilblains are produced by expoſure to heat after intenſe cold.

OBSERVATION.

Dipping the hands often in hot water, and ſudden tranſitions from heat to cold, and from cold to heat, produce ulcers on the fingers, called in Germany "the worm."

Q. 237. When a limb, as an arm or leg, is froſt-bitten, what is beſt to be done?

A. In ſuch a caſe if the patient enters a warm room, or approaches the fire, the loſs of the arm or leg will be the conſequence; the part affected ſhould be kept in cold water, in which ſnow or ice was diſſolved, till numbneſs be removed, and till life and ſenſation are reſtored.

OBSERVATION.

In cold winter days, if we travel or walk about in the country, it is neceſſary that we be particularly careful not to drink any brandy or other ſpirituous liquor, as it only tends to induce wearineſs and ſleep, the more to be

be dreaded, as it may laſt till death is produced.

Q. 238. What ought to be the ſtate of rooms in which children live?

A. Their apartments ought to be lightſome and airy, and to be kept orderly and clean; for in ſuch rooms children will thrive ſurpriſingly, and become healthy, ſtrong, and cheerful.

XVII. *Of Schools.*

Q. 239. WHAT ought to be the ſite and ſtate of a ſchool-houſe?

A. It ought to be built in a free, open, and high ſituation; to be dry, roomy, and in a good habitable condition.

Q. 240. What ought to be the ſtate of ſchool-rooms?

A. They ought to be lightſome, airy, large, high, and dry, having floors above the ſurface

of the earth, not made of clay or ſtone, but of deal.

Q. 241. Are narrow, low, damp, dirty, dark rooms, which exclude the freſh air, unwholeſome?

A. Yes; they are very unwholeſome;—unfavourable to the ſtudies and intellectual improvement of children, and to their morals.

Observation.

If men were ſenſible of theſe truths, they would feel an irreſiſtible impulſe to unite, like ſo many bees in a hive, for the laudable purpoſe of promoting the general good—of erecting and eſtabliſhing for the benefit of their dear children, healthy and ſpacious ſchool-houſes. They would be rewarded tenfold for their expences by the benign influence ſuch inſtitutions would have in promoting the happineſs of their offspring.

Q. 242. How ought ſchool-rooms to be kept?

A.

A. Orderly and clean, light and airy; taking care to open the doors and windows ſeveral times a day, in winter as well as in ſummer, for the admiſſion of pure air; and not to keep too great fires in them.

XVIII. *Of Thunder and Lightning.*

Q. 243. HOW are people to conduct themſelves in thunder-ſtorms, when they are in the fields?

A. They are not to run, or trot, or gallop, or ſtand ſtill, but keep on walking or riding quietly, ſlowly, and without fear.

Observation.

Here the ſchool-maſter is to explain to the children the nature and cauſes of thunder

and lightning, in order to prevent thoſe fears and falſe impreſſions which are made upon the human mind, when children are ſuffered to form erroneous notions of them.

Herds or flocks in thunder-ſtorms ought not to be driven, hunted, or over-heated, or ſuffered to ſtand ſtill, or aſſemble cloſe together; they ought to be ſeparated, and divided into ſmall numbers; and people ſhould take care not to come too near to them.

Q. 244. May one ſhelter himſelf in a thunder ſtorm under a tree?

A. No; it is very dangerous. Trees and vapours which encompaſs them, attract the lightning, and perſons ſtanding under them are in the utmoſt danger of their lives.

Q. 245. You are right, children, in obſerving that when thunder and lightning prevail one ſhould not take ſhelter under trees; and the higher the tree, the greater is the danger; but, what precautions are people to take when at home during a thunder ſtorm?

A. They are, when the ſtorm is ſtill at a diſtance, to open the doors and windows of their rooms,

rooms, chambers, and ſtables, in order to expel all vapours, and fill them with freſh air. When it draws nearer, the windows are to be ſhut, and the doors left open, that freſh air may be admitted, avoiding carefully a free ſtream of air. They are, further, to keep at a proper diſtance from walls, chimneys, and ovens, and from all iron and metal, in particular from long iron rods or wires; remaining, as to any thing elſe, compoſed and without fear.

XIX. *Of over-heating Ourſelves, and catching Cold.*

Q. 246. IF, through violent bodily exerciſe, labour, running, or dancing, we have overheated ourſelves, what ought we not to do?

A. 1. We ought not immediately to ſit down or reſt ourſelves.

2. Drinking immediately after ſuch violent exerciſe

exerciſe any thing cold, or even brandy or other ſpirituous liquor, is highly improper.

3. We ought not to expoſe our bare ſkin to the cold air.

4. We ought not to go into the cold bath: when thoroughly wet from rain, it is proper to walk about.

5. We ought not to ſit down on the ground, or on the graſs; and we ſhould be particularly careful not to fall aſleep, otherwiſe ſickneſs, lameneſs, or perhaps conſumption will be the fatal conſequences.

OBSERVATION.

When people go home from their labour in the field, particularly in the evening, in cool, damp air, they ought always firſt to put on their clothes, and not return in their ſhirts.

Q. 247 What elſe are we to attend to?

A. Thoſe that are over-heated, are by very ſlow degrees to ſuffer themſelves to cool, and enjoy reſt; and dry and clean ſhirts and clothes are to be ſubſtituted for thoſe that have been wet

wet by ſweat. When cool and compoſed we may gradually drink to ſatisfy thirſt.

Q. 248. If people during work are very thirſty, may they not refreſh themſelves with ſome cold drink?

A. Yes, they may; but they muſt not drink too much at once, nor leave off working and reſt themſelves, but continue their labour, elſe they will take cold and fall ſick.

Q. 249. What are thoſe to do who have caught cold from cold and damp wind and weather?

A. They are to drink a few cups of boiled water mixed with a fourth part of vinegar, put on warm clothes, and, by exerciſe, force the blood back to the ſkin. When the cold is violent they are to bathe their feet in warm water, drink vinegar and water, and go to bed.

Observation.

It is very unwholeſome to drink ſpirituous liquors, or heating medicines to induce ſweat.

Q. 250. What are we to do if our feet or bodies be wet and cold?

A.

A. We are to take off the wet ſtockings or clothes, leſt they ſhould cauſe a catarrh, the palſy, or rheumatiſm.

Q. 251. But what elſe ought to be done?

A. As ſoon as a perſon under ſuch circumſtances returns home, he ought not only to take off the wet clothes, but waſh and dry his ſkin well, and put on warm clothes.

Q. 252. How do people by ſlow degrees get catarrhs, palſy, rhuematiſm, and other maladies?

A. By the obſtruction of the perſpiration of the whole, or a part, of the body, occaſioned by want of exerciſe, by wet or damp rooms or beds, wet clothes, and expoſure to cold air.

Q. 253. Tell me how a perſon may catch cold?

A. When a perſon, for inſtance, leans with his arm againſt a damp wall, or, what is ſtill worſe, falls aſleep in that poſition, or that the part is expoſed to a ſtream of air, that part will be attacked by rheumatiſm or palſy, or catarrh will be produced.

Q. 254. How may catarrhs and rheumatiſms be prevented?

A.

A. They may be prevented by keeping the ſkin conſtantly cool, clean, and ſtrong; by expoſing it to pure air; by waſhing and bathing when the body is not kept too warm by unneceſſary clothes, and by much exerciſe in the open air.

XX. *Of the Preſervation of certain Parts of the Human Body.*

Q. 255. WHICH are the parts of the human body that man ſhould take particular care to preſerve in a good ſtate of health?

A. The organs of his five ſenſes.

Q. 256. By what means are the organs of ſight, hearing, and ſmelling, preſerved healthy, improved, and ſtrengthened?

A. By free, pure air, and very frequent exerciſe in open air, rather than in confined places.

Q. 257 What is in general very hurtful to thoſe three ſenſes?

A.

l. The unneceſſary care of keeping the head warm by caps or other coverings.

OBSERVATION.

The baneful conſequences which ariſe from covering the head, or keeping it too warm, are ulcers, ſcabs, boils, and lice, which lay the foundation of evils to the human race greater than can be calculated.

Q. 258. How may the eyes be injured?

A. By dazzling, irregular, and tranſient lights; by objects brought too near the ſight, or viewed ſideways; by corrupted air, duſt, ſmoke, damp vapours, the fat, ſharp fumes of oil or candles; by the heat of ovens, and reading without ſufficient light.

Q. 259. What hurts the hearing?

A. Strong, ſharp, unexpected ſounds or reports, corrupted air, feather beds, duſt, too much ſnot in the noſe, and preſſure on the external ear, forcing it too near to the head.

OB-

OBSERVATION.

That the ſenſe of hearing may be quick and diſtinct, the external ear ſhould project ſufficiently from the head, and be moveable; but this is prevented by the cloſe caps which young children wear.

Q. 260. How are the organs of ſmell injured?

A. By corrupted air; by ſtrong and foul odours; by ſnot in the noſe, or ſnuff obſtructing the noſtrils, and obliging us to breathe through the mouth.

Q. 261. By what means is the organ of taſte preſerved?

A. By exerciſe; by the uſe of water, and mild plain food.

Q. 262. How may the organ of feeling be preſerved?

A. By the exerciſe of the faculty of feeling; by the exerciſe of the body, and by cleanlineſs.

Q. 263. Are the common exerciſes of the ſenſes ſufficient to render them perfect?

A. No. The ſenſes require to be inceſſantly exerciſed that they may become perfect, and capable of directing and upholding us amidſt the wanderings of a diſordered imagination, whoſe phantoms vaniſh before the torch of reaſon.

Observation.

Our ſight and hearing, if not ſufficiently improved, may deceive us during the night, or when the mental faculties are impaired by fear or prejudice: hence the origin of the abſurd belief in ſpectres. But if our ſenſes be rendered perfect; if we approach, and courageouſly endeavour to touch whatever imagination conjures up to our view, and if we explore whatever place a noiſe iſſues from, we ſhall ſoon be delivered from our deluſion, and from the belief in the exiſtence of ſpectres, witches, and all ſuch abſurdities. Thoſe who tell ſtories of ſpectres to children, with a view to frighten them, are highly reprehenſible; and ſhould be excluded from all ſhare in the education of youth.

Q. 265. How can a good, intelligible pronunciation be obtained?

A. By keeping the mouth and the noſe clean, the neck free and uncovered, and obliging children to accuſtom themſelves to ſpeak ſlowly, diſtinctly, and emphatically, and to keep themſelves erect.

Q. 266. Should we breathe through the mouth or the noſe?

A. We ſhould breathe through the noſe, but not through the mouth; it is therefore neceſſary to keep the noſe always clean by blowing it, and to endeavour to breathe through the noſe and keep the mouth ſhut during ſleep.

Q. 267. Are there no other parts of the body which man ſhould take particular care in preſerving?

A. Yes; his teeth; for the teeth are not only neceſſary to aſſiſt us to pronounce diſtinctly, but for chewing alſo; and on the proper chewing of our food depends, in a great meaſure, digeſtion, and the nouriſhment, health, and proſperity of mankind.

Q. 268. How are the teeth injured?

A. By much fluid aliment; by coffee, tea,

and other warm ſlops uſed inſtead of cold water; by corrupted air in apartments; by uncleanlineſs; by the uſe of tobacco; by bits of food, particularly meat, ſticking between them; by hot meats and liquors; by filling the mouth alternately with hot and cold things; by biting hard ſubſtances, and picking our teeth with knives, forks, pins, and needles; all which practices are highly injurious to them.

Observation.

Nobody ſhould put pins or needles in his mouth; they may eaſily be ſwallowed and cauſe death. In general it would be well to make as little uſe of pins, even in dreſſing, as poſſible.

Q. 269. By what means are the teeth preſerved ſound?

A. By the early habit of properly chewing our food; by drinking cold water; by breathing pure air, and eating cold or tepid aliment, and drinking no warm liquors at all; by cleaning the teeth after each meal either by drinking or gargling the mouth; and by refraining from picking

picking of them: all this is neceſſary to keep the teeth ſound and beautiful.

Q. 270. By what means are the front teeth preſerved ſound?

A. By conſtant uſe, and the chewing particularly of dry ſubſtances, as bread, &c.

Observation.

Children are not to cut with a knife the bread that has been handed to them, but to break it with the teeth and chew it.

Q. 271. Should children alſo preſerve their milk-teeth?

A. By all means; for the laſting teeth, which are hid by them, are injured if the milk-teeth are not kept ſound by much chewing.

Q. 272. If the teeth be not kept ſound from childhood, and are injured, can they be reſtored to their original ſtate?

A. No; that cannot be done; but through cleanlineſs, chewing, pure air, and cold water, injured teeth may be preſerved from further injury.

Q. 273. What are the beſt remedies to prevent tooth-ach?

A. Chewing, drinking of and gargling with cold water; pure air, cleanlineſs of the mouth, keeping the head cool, bathing the face, after riſing in the morning, and before going to bed, in cold water.

Q. 274. Does the preſervation of the ſpittle deſerve our particular notice?

A. Very much. The ſpittle is very neceſſary in chewing and digeſtion, and for that reaſon the ſmoking and chewing of tobacco, by which a great deal of the ſpittle is waſted, is a very bad cuſtom, as is alſo the wetting with ſpittle the thread when ſpinning flax or hemp.

Observation.

The thread may be wetted with water rendered clammy by beer, ſoap, ground lintſeed, bran, thin dough, ſtarch, kernels of quinces, bird-lime, or other things. And beſides, the flax or hemp ſhould be well beat before it is put on the diſtaff, and well duſted,

duſted, elſe, in ſpinning, the duſt or woody particles will be drawn by the breath into the lungs, and occaſion coughing, ſtuffing, and perhaps a conſumption.

XXI. *Of the Beauty and Perfection of the Human Body.*

Q. 275. What is the baſis of beauty?

A. Health, and the perfect conformation of the body.

Observation.

"Health," ſays Bertuch (ſee Journal of Luxes and Faſhion,) March 1793, page 189, "is "the only and infallible ſource of beauty; "all other modes of attaining it, ſuch as "folly, impoſture, and ignorance have de-"viſed, may be compared to a plaſter, "which ſoon falls off, leaving mournful tra-

"ces

" ces of diſeaſe behind. The beautiful bloom
" of youth, the freſh colour, the perfection
" of the whole bodily ſtructure, the free
" and eaſy play of the muſcles, the fulneſs
" of the veins, the clear, delicately-ſpread,
" tranſparent ſkin, the glance of the eye
" ſo expreſſive of life and of the condition of
" the ſoul, great cheerfulneſs; all announce
" an inexpreſſible ſenſation of contentment
" and delight, which diſpenſes health and
" happineſs both of ſoul and body, makes
" the huſband, the wife, the youth, the
" virgin, and the infant happy, and beſtows
" on every member of ſociety charms and
" attractive powers which no art in the
" world can afford."

Q. 276. By what particular means may health be attained?

A. By free and eaſy exerciſe of the body during infancy.

Q. 277. What is beſides requiſite and neceſſary?

A. Free, pure air; waſhing and bathing; a light

light eaſy dreſs; clear cold water for drinking; and ſimple good meals to nouriſh the body.

Q. 278. By what means is the perfection of the body to be attained?

A. By avoiding ſloth and inactivity till the twelfth year, after which plays and exerciſes will bring the body to every degree of perfection of which it is ſuſceptible.

Q. 279. What is yet neceſſary to facilitate the improvement of the body?

A. The inſtruction of children in the various exerciſes of the body which tend to render man healthy, ſtrong, induſtrious, and happy.

Q. 280. What poſture of the body ought we to recommend to children and to every one?

A. The erect poſture, whether we ſtand or walk, keeping the breaſt and head elevated; and on all occaſions that will admit of it an upright poſture is beſt.

Q. 281. What, therefore, may be conſidered as very hurtful?

A. Walking, ſtanding, or ſitting negligently, remaining bent or crooked, hanging down the head while we ſpeak or liſten, and looking aſkance

Q. 282. Is it proper to accuſtom children to make uſe on all occaſions of the right hand only?

A. No; that is very wrong. Children are to be taught to make the ſame uſe of the left hand as of the right.

Q. 283. What does moſt diminiſh beauty?

A. The habit which children ſometimes contract of making wry faces and fooliſh geſtures.

Q. 284. Is the beauty of man all that depends on his perfection?

A. No. Innocence and peace, reaſon and virtue, the conſciouſneſs of having done one's duty, and contributed toward the general good, in endeavouring to diffuſe happineſs among mankind in this terreſtrial abode, all ſhew the perfection, the beauty and dignity of man.

SECOND

SECOND DIVISION.

OF DISEASES.

XXII. *Of Diſeaſes; Phyſicians, and Medicines.*

OBSERVATION.

IF people lived as they ought to do, they would be expoſed to very few internal complaints, perhaps to none at all; and the little ailments to which Nature, under all circumſtances, is obnoxious, would be removed

moved by thoſe powers with which God has endowed her, for the preſervation of the life and health of the human body, conſtructed with infinite wiſdom and intelligence. But people, ſeduced by their paſſions and miſguided by error, lead an irregular and diſſolute life, and thus expoſe themſelves to a train of melancholy diſeaſes.

Q. 285. Tell me then, what ought thoſe to do that are taken ill?

A. They ought to keep themſelves tranquil and compoſed, and apply for the aſſiſtance of a phyſician.

Q. 286. What knowledge ſhould a phyſician have who undertakes the cure of diſeaſes?

A. He ſhould have a thorough knowledge of the beautiful and complicated ſtructure of the human body; know the various cauſes of diſeaſes, their nature and their mode of action on the human body; how the healing power of nature operates; and how medicines, whoſe virtues he ought to be acquainted with, contribute to remove or cure diſeaſes.

Q. 287. Is the knowledge neceſſary for a phyſician

phyſician eaſily attained by reading a few books, or by converſation?

A. No. It is a very difficult matter to attain a thorough knowledge of the ſcience of phyſic, which thoſe who practice it ſhould begin to ſtudy in their youth, and cultivate continually through life with great aſſiduity and pains.

Q. 288. To whom ſhould a patient apply for aſſiſtance?

A. Not to a quack, but to a phyſician of underſtanding, knowledge, and rectitude of heart; who has received a regular education, and ſtudied methodically the very difficult art of knowing and curing diſeaſes.

Q. 289. What claſs of people do you call quacks?

A. All thoſe who are not acquainted with the ſtructure of the human body, and who have not methodically ſtudied the ſcience of curing diſeaſes; all thoſe who preſume to judge of the nature of a diſeaſe by the urine only; who arrogantly promiſe to cure every malady; and all thoſe are alſo claſſed among quacks who are not properly authorized to act in the capacity of phyſicians.

Q. 290. Is it poſſible to learn the nature of a diſeaſe from the urine?

A. No. The urine by itſelf cannot determine the nature of a malady. Thoſe, therefore, who ſet up as *water-doctors* are generally impoſtors; by whom many loſe not only their money, but their health and lives.

Q. 291. Can maladies originate in ſupernatural cauſes, ſuch as witchcraft or ſorcery?

A. No; it were nonſenſical and fooliſh to believe it. Nature operates univerſally; and all diſeaſes ſpring from natural cauſes.

Q. 292. What opinion may we form of travelling, advertiſing operators, that pretend to cure ruptures by cutting; and what are we to think of itinerant dentiſts and oculiſts?

A. They are moſtly impoſtors, who have no other view than to defraud the credulous of their money.

Q. 293. Is it reaſonable to buy medicines for man or beaſt of thoſe medicine-hawkers who travel about the country?

A. No; for by the ſtuff which thoſe vagabonds ſell, life and health may be loſt; their

noſtrums

noſtrums ſhould not be given to any even of the brute creation.

Q. 294. Is it adviſable to take domeſtic remedies, or family receipts?

A. No. In a hundred ſuch, there is hardly one that anſwers the purpoſe. The beſt, the only, and univerſal domeſtic remedies which the Almighty has given us are—freſh air and cold water.

Q. 295. What are we to obſerve reſpecting thoſe univerſal, or ſecret medicines, for the cure, for inſtance, of canine madneſs, the ague, &c.?

A. Nothing favourable; they expoſe health and life to the utmoſt danger.

Observation.

The ſecret remedies againſt canine madneſs, and thoſe which are uſually reſorted to as infallible, are good for nothing. The only certain means of preventing the fatal effects conſequent on the bite of a mad dog (producing canine madneſs, ſhewn, by a ſtrong abhorrence from water,) are cutting out the bitten part, or burning it with a

hot iron, or washing the wound as soon as possible, and very often with water, or washing it with soap lye, which destroys the surface of it; or, filling it and covering the edges of it with Spanish-flies, which, by inducing copious suppuration, draw all the poison from the part affected.

Universal medicines (so called) are vainly offered for the cure of many, nay, even of all diseases; but, in truth, there are no such medicines. The medicines so much recommended in newspapers, and the majority of English patent medicines, are good for nothing.

Q. 296. When people have received hurts, to whom are they to apply for assistance?

A. To a surgeon.

Q. 297. Is it very easy to attain a proper knowledge of surgery?

A. No. To become a good surgeon, much study and labour are necessary.

Q. 298. Where ought those medicines to be bought that are prescribed by a physician or surgeon?

A. In the shops of apothecaries who are authorised

thoriſed to ſell medicines, and who are noted for order and cleanlineſs, as well as for the ability with which they conduct buſineſs.

Q. 299. Is the art of an apothecary eaſily learnt?

A. No; it is very difficult; many years are required to become acquainted with all the medicines, to know their properties, and how to prepare them judiciouſly.

Q. 300. At what period of a diſeaſe is it moſt proper to apply to a phyſician?

A. Immediately on the firſt attack.

Q. 301. What knowledge and information doth a phyſician require that he may be able to cure a diſeaſe?

A. He muſt know the nature and the cauſe of the diſeaſe; it is therefore indiſpenſably neceſſary to acquaint him with all the circumſtances and ſymptoms of the diſeaſe, and to lay before him the whole ſtate of the patient from the beginning of it, with the greateſt exactneſs; he muſt know the conſtitution, and the manner of living, of the patient, and likewiſe every circumſtance which might have operated in producing the diſeaſe.

Q. 302. What is therefore proper?

A. That the phyſician ſee and ſpeak to the patient himſelf, and inveſtigate the nature and cauſe of the diſeaſe?

Q. 303. Suppoſe certain circumſtances prevent this, what muſt then be done?

A. An exact and circumſtantial ſtatement of the caſe of the patient muſt be drawn by ſome intelligent perſon and ſent to the doctor.

OBSERVATION.

In order to do this properly, every houſekeeper, or, at leaſt, every pariſh, in the country, in or near which there is no phyſician ought to be in poſſeſſion of certain rules, according to which, ſuch a ſtatement may be drawn properly. I therefore apprize the public, that a book, much read in Germany, containing ſuch rules, and much other uſeful matter, is now tranſlating, and will ſoon be publiſhed.

Q. 304. What is required of a patient under the care of a phyſician?

A. That he take the medicines which the phyſician

phyſician has preſcribed, faithfully, regularly, in due time, and in the doſe preſcribed.

Q. 305. Is it to be expected that a ſerious indiſpoſition ſhould be cured by one preſcription?

A. No. As well may we expect a large tree to be cut down by one ſtroke of an axe, as a diſeaſe of any conſequence to be cured by the firſt preſcribed phyſic.

Q. 306. If, then, the firſt preſcribed medicine does not give relief, muſt the patient perſevere in the uſe of it, or employ another doctor?

A. The patient muſt continue to take medicine till the diſeaſe be cured; but he muſt not go from one doctor to another.

Q. 307. Is it ſufficient that the patient take the medicine preſcribed, in order to obtain a cure?

A. No; it is not ſufficient: he muſt obſerve a proper diet, without which medicines become of little uſe. Diſeaſes are often cured by the healing powers of nature, aſſiſted only by proper regimen.

XXIII.

XXIII. *Of the Conduct to be observed by Patients afflicted with Fevers.*

Observation.

THOSE diſeaſes are denominated febrile which manifeſt themſelves by cold or hot fits, and an unnatural alteration in the pulſe, commonly accompanied with diſlike to food, vomiting, weakneſs, anxiety, and pains all over the body, or in particular parts, and head-ach.

Q. 308. A rich perſon is a poor, helpleſs creature, oppreſſed by anxiety and pains;—how, then, ought he to be treated?

A. With the greateſt tenderneſs, kindneſs, and affection; he ought to be attended and nurſed with great and judicious care.

Q. 309. Is it proper to talk much to perſons ſuffering

ſuffering under grievous diſeaſes, or to make great noiſe and confuſion about them?

A. No. Sick people ought as little as poſſible to be diſturbed by talking; and every thing about them ought to be quiet.

Q. 310. Is it proper to admit viſitors, or many perſons, into the room where a ſick perſon lies?

A. No; becauſe the air becomes corrupted by the breath and exhalations from ſo many viſitors, who generally come through curioſity, and therefore ought not to be admitted.

Q. 311. What ought to be the ſtate of the air in the rooms or chambers of the ſick?

A. All ſick perſons, particularly thoſe that labour under fever, ought to breathe freſh, pure, and dry air.

Q. 312. Is freſh air ſo neceſſary for them?

A. Yes. It is indiſpenſably neceſſary for them, for it is moſt effectual in cooling and compoſing them, and diminiſhes anxiety.

Q. 313. What is further neceſſary?

A. That the room where the ſick perſon lies be aired by keeping the window open almoſt the whole day; that the windows and doors be

thrown

thrown open occaſionally, and that all ſuperfluous, eſpecially all ſoft furniture be removed from the chamber of one ill of a fever.

Q. 314. What kind of room is beſt adapted for a ſick perſon?

A. A dry, lofty and large room; not a low, narrow, damp, and muſty room: it muſt be kept clean and orderly, all duſt and naſtineſs removed, and nothing ſuffered in it that can corrupt or infect the air.

Q. 315. Should the room of a ſick perſon be lightſome or dark?

A. It ſhould not be very lightſome, but rather darkiſh, as the light diſturbs the repoſe of the patient.

Q. 316. What kind of bed doth a ſick perſon require?

A. An orderly and clean bed, not too warm, with covering not too heavy, bed not too ſoft, and clean linen. If ſtraw be uſed inſtead of mattreſſes, it muſt be freſh and dry, and free from all offenſive ſmell.

Q. 317. Is it good or bad for perſons ill of fevers to lie on feather beds?

A. It is hurtful; for ſuch beds make the fe-

ver

ver worſe. They ſhould lie on mattreſſes ſtuffed with horſe hair, or on ſtraw, covered with a light quilt.

Q. 318. May two ſick perſons, or one ſick perſon and a perſon in good health, lie together in one bed?

A. No; every ſick perſon ought to have a bed to himſelf, and, if particular circumſtances do not intervene, a room alſo: with reſpect to healthy perſons, they ought not to ſleep in the bed, or in the room, of one that is ſick.

Q. 319. May the curtains of the bed be drawn in which a ſick perſon lies?

A. No; becauſe it deprives him of the freſh air.

Q. 320. Ought not the bed of a ſick perſon to be ſhaken and made daily?

A. Yes. A ſick perſon ought to be taken every day out of bed, when he can bear it, that the bed may be made.

Q. 321. How ought a ſick perſon to be dreſſed?

A. His dreſs ought to be clean and comfortable.

Q. 322. Ought not the ſheets of the bed,

and

and the ſhirt or ſhift of the ſick perſon to be changed?

A. Yes; they ought to be often changed; but the clean linen ſubſtituted ought to be well aired.

Q. 323. How ought the bed of a ſick perſon to be placed?

A. Not near a cold, damp wall, but in an open, free ſituation, that the perſon may be approached and aſſiſted on either ſide without inconvenience.

Q. 324. Is it proper to keep the heads of perſons ill of fevers, who are commonly very much affected with head-achs, warm.

A. No; their heads are to be kept cool and uncovered, that the head-ach and delirium may not increaſe.

Q. 325. What are ſick perſons to drink, particularly thoſe who are afflicted with fevers, which induce thirſt?

A. Cold, pure water, which in fevers ought to be mixed with vinegar or lemon-juice. A piece of toaſted bread may alſo be added, being a good ingredient.

Q. 326. Is it good to warm or boil the water?

A.

A. No; it ſhould neither be warmed nor boiled.

Q. 327. Is it proper for ſick perſons to drink much tea?

A. No; it is commonly hurtful to them.

OBSERVATION.

The drinking of much warm tea is alſo very hurtful to women in childbed: cold tea is preferable.

Q. 328. Do perſons ill of fever like to drink cold water?

A. Yes. Cold water and freſh air are the beſt ſtrengtheners for ſuch perſons; they refreſh, and diminiſh the anxiety and pains.

Q. 329. Muſt a perſon in a fever drink much water?

A. Yes; he ought to drink a great deal.

Q. 330. Doth cold water chill a perſon afflicted with fever?

A. No; a perſon after drinking cold water falls often into a gentle perſpiration; and warm liquids frequently produce heat without any perſpiration.

Observation.

In fluxes, and a few other diſeaſes, warm drinks may perhaps anſwer better than cold.

Q. 331. What regimen ought ſick perſons to obſerve?

A. Perſons afflicted with violent fever, or who labour under any other dangerous malady, loſe all appetite, and therefore are not to be preſſed to eat.

Q. 332. Why ſhould not perſons in fever be preſſed to eat?

A. Becauſe they do not digeſt; and food remaining undigeſted in the ſtomach aggravates all diſeaſes, particularly fevers.

Q. 333. Is it proper to permit a perſon afflicted with the firſt attack of fever to eat, if he has an appetite?

A. No; it is better for him to faſt; for the eating of any thing readily increaſes the diſeaſe; faſting diminiſhes it; and there is no danger of ſtarving.

Q. 334. What kind of nouriſhment is beſt in

in fever, ſhould the ſick perſon be deſirous of any?

A. Butter-milk, ſour milk, freſh, ripe, juicy fruits, ſtrawberries, gooſeberries, raſpberries, cherries, plums, grapes, apples, pears, baked or dried fruit, barley water, or water gruel mixed with vinegar or lemon-juice; and, in ſhort, whatever can cool and refreſh the patient.

Q. 335. What kinds of food are perſons afflicted with fever to avoid?

A. Animal food, whether fleſh, fiſh or fowl, broths, butter, eggs, paſtry, or bread not well fermented or baked, are not to be allowed to ſuch perſons.

Q. 336. When does their appetite return?

A. Not till the fever is cured, and reſt and ſleep reſtored.

Q. 337. Should perſons labouring under fever be kept warm or cool?

A. Such patients ought to be kept cool, avoiding all heat; and for that reaſon fires muſt not be made in the room where the patient lies, for his ſituation requires him to be kept more cool than warm.

Q. 338. Is it good to ſprinkle perfumes on the patient, or in his room?

A. Freſh air is better than all incenſe; but in malignant diſeaſes it is very proper to correct the air by ſprinkling hot vinegar in the room repeatedly during the day.

OBSERVATION.

John Howard, that friend to mankind, who, in viſiting and exploring priſons, hoſpitals, and lazarettos, ſacrificed his life for the benefit of the human race, ſaid, "The uſe "of perfumes or incenſe is a clear demon- "ſtration of the want of cleanlineſs and "freſh air."

Q. 339. Is it good in fevers to take any medicines to promote perſpiration?

A. No; in moſt caſes it is dangerous; many fevers become by ſuch means mortal. Such remedies or liquors as induce perſpiration ſhould therefore not be taken without the advice of a phyſician.

Q. 340. May a perſon ill of a fever be bled?

A. It is in many fevers dangerous to bleed; and without the approbation of a phyſician no bleeding ſhould take place in fevers.

Q.

Q. 341. But is it adviſable for people in good health to accuſtom themſelves to be bled annually once or twice?

A. No. People that are in good health ſhould never be bled; for by bleeding without neceſſity the blood is depraved, the body weakened, and health impaired.

Observation.

Bleeding pregnant women once or twice during their pregnancy is a very bad cuſtom, hurtful both to mother and child.

Q. 342. Are vomits preſcribed by a phyſician dangerous?

A. Vomits preſcribed by a phyſician are not dangerous; they often do not weaken ſo much as purges.

Observation.

As many maladies, and particularly many fevers, originate in, or are connected with, a foulneſs of the ſtomach, vomits are often

of very great ſervice, as they expel all foulneſs from the ſtomach.

Q. 343. Should thoſe who are ill of fever be permitted to remain long coſtive?

A. No. In fevers coſtiveneſs is very dangerous.

Observation.

For perſons whoſe general health is good, and who are ſlightly indiſpoſed, ſtewed, freſh, or dried fruit, particularly plums, are a good remedy againſt coſtiveneſs.

Q. 344. If a perſon be ſick, and at the ſame time coſtive, by what means ought he to be relieved?

A. By a clyſter *.

Q. 345. Are clyſters dangerous or doubtful remedies?

A. No; they are not.

Q. 346. What are we to obſerve with regard to the habit which ſome people have acquired of taking purges annually, at certain periods?

A.

* Called in Scotland an injection.

A. It is a very bad cuſtom; and medicines ſold by pedlars and ſuch vagabonds are commonly very pernicious.

Q. 347. Ought children in good health to be purged often?

A. No; it tends to nothing good; and in general the health of children ſhould be preſerved by proper attention to diet and cleanlineſs, and by much exerciſe in the open air, for it cannot be done by medicines.

Q. 348. Is it good to make uſe of plaſters and ſalves in caſes of wounds, contuſions, or ulcers?

A. No; plaſters and ſalves ſeldom do good; in moſt caſes they do more harm than good.

Observation.

In caſes of ulcers on the feet, or St. Anthony's fire, in particular, plaſters and ſalves are carefully to be avoided, as very bad, and productive often of obſtinate ſores.

Q. 349. What muſt be done with wounds that

that are not very large and deep, where neither a great vein nor the bowels are hurt?

A. The wound muſt be bandaged with a dry linen cloth, without being previouſly waſhed or cleanſed with brandy or water; for the blood, which is better than all plaſters and ſalves, will often perfectly cure the wound without any ſuppuration.

Q. 350. What is beſt to be done in caſes of contuſion?

A. Linen cloths dipped in equal quantities of vinegar and water ſhould be continually applied cold to the injured part: the pains will thus be abated, and the extravaſated blood abſorbed.

Observation.

Little ulcers may be dreſſed with lint; or a linen bandage dipped in vinegar.

Q. 351. How are ſcalded parts to be cured?

A. If (exactly as directed for contuſions) linen cloths dipped in cold vinegar and water be applied from the beginning, and repeated every quarter of an hour, the burns will be cured better than by plaſters and ſalves.

OBSERVATION.

Vinegar and water (equal parts) cure alſo ſore nipples. Mothers may prevent ſoreneſs of the nipples by waſhing them often in cold water before and after delivery.

XXIV. *Of Diſeaſes which univerſally prevail; of Endemial, and of particular Maladies.*

Q. 352. IF diſeaſes be very rife, and attack many, muſt the healthy take medicines, in order to eſcape infection?

A. No; a healthy perſon ſhould never take phyſic.

Q. 353. Should not people in ſuch a caſe purge,

purge, take emetics or ſweating potions, or be bled?

A. No; ſuch weakening remedies would rather favour than prevent infection.

Q. 354. Is it good to take ſtrengthening medicines for the ſtomach?

A. No; they are more hurtful than beneficial.

Q. 355. What ſhould a perſon in good health do to eſcape general contagion?

A. He ſhould be very temperate in eating and drinking, be very cleanly, take a great deal of exerciſe, and be careful not to over-heat himſelf or to catch cold.

Observation.

In times of ſcarcity putrid fevers and contagious diſeaſes, which ſometimes depopulate whole provinces, are cauſed by eating bad bread and by unwholeſome food in general.

Q. 356. Is no other precaution neceſſary?

A. Yes; as diſeaſes that generally prevail are often contagious, we ſhould not expoſe ourſelves

ſelves to danger by viſiting patients, nurſes, or hoſpitals.

Q. 357. When certain diſeaſes, for inſtance the ague, are endemial, and ſtagnant waters or marſhes in the neighbourhood are the cauſe of ſuch fevers, what ſhould the inhabitants do?

A. They ought to drain off the waters, and dry the marſhes, and the fever will ceaſe; for with the cauſe the effect naturally ceaſes.

Q. 358. If mechanics or artiſans be often attacked by diſeaſes peculiar to them, a ſtone-maſon, for inſtance, by conſumption, painters by colic, what ought they to do?

A. They ought, as ſenſible men, who wiſh to be healthy and live long, to inveſtigate the true cauſe of their frequent diſeaſe, and ſtrive to find out how they can diminiſh or avoid it.

Observation.

Thoſe who are to lead a ſedentary life, females, mechanics, artiſts, the ſtudious, ought, from their infancy till the complete ſhedding of the teeth in the twelfth year, to be exhorted or obliged to take a great deal of bodily exerciſe

exercise in the open air, in order that subsequent inactivity and confinement may not injure their health and happiness too much.

XXV. *Of Contagious Diseases.*

Q. 359. WHAT diseases are peculiarly contagious?

A. Putrid fevers, spotted fevers, the yellow and scarlet fever, dysentery, small-pox, and measles. The plague, the worst of all diseases, is very infectious.

Q. 360. How is the infection of them communicated?

A. By contact, or through the air impregnated with putrid steams or noxious particles proceeding from patients labouring under any of those diseases.

Q. 361. What is particularly to be observed with respect to alleviating the symptoms in contagious diseases?

A.

A. The air, as well in the room as in the houſe where the patient lies, ought to be preſerved continually pure and freſh, by keeping one window always, and the windows and doors occaſionally, open. In ſhort, one cannot be too aſſiduous in procuring conſtant freſh air.

Q. 362. What is further to be obſerved?

A. The greateſt cleanlineſs ought to be obſerved with regard to the patient, the bed, the room, and attendants, obſerving not to keep the room too warm.

Q. 363. What elſe ſhould be done to guard againſt infection?

A. Previous to viſiting a patient we ſhould take ſome nouriſhment;—we ſhould, however, avoid eating any thing in the apartments of the ſick; but be chearful and not timid, and, as far as we can, adminiſter relief and comfort.

Q. 364. What duties do thoſe who are intruſted with the care of ſuch patients owe to their fellow-creatures?

A. They ought, in order to prevent the infection from ſpreading, to keep by themſelves, avoid all unneceſſary intercourſe with other people, and not enter any ſchool or church; and

the children and domeſtics of ſuch patients ſhould be placed under the ſame reſtraint.

OBSERVATION.

Contagious diſeaſes are often communicated to ſchools by children, and ſo ſpread to diſtant parts.

Q. 365. May many perſons be admitted into the room of a patient who is infected with a contagious diſeaſe?

A. None but thoſe that are intruſted with the care of the patient; and all curious viſitors ſhould be refuſed admittance without any ceremony.

Q. 366. Why is it a duty incumbent on the healthy to avoid approaching an infected perſon when there is no preſſing neceſſity to expoſe ourſelves to contagion?

A. Becauſe ſelf-preſervation, and what we owe to our families and fellow-creatures, directs us not to endanger our own health, and eſpecially not to endanger the health of our fellow-creatures.

Q.

Q. 367. If an infected perſon dies, what is then to be done?

A. The corpſe muſt not be expoſed to public view, but buried as ſoon as poſſible, avoiding all pomp, and admitting but few to attend the funeral.

Q. 368. Is not the itch a contagious diſeaſe?

A. Yes; it is communicated very readily by contact with an infected perſon.

Q. 369. What muſt be done to eſcape this diſeaſe?

A. We muſt avoid the company of infected perſons.

OBSERVATION.

Children who have the itch, or ſcurfy heads, ſhould not be admitted into ſchools, that other children may not be infected. If ſchool-maſters, as it is their duty, would take the trouble of examining the hands of their pupils, and would command them to be waſhed daily before coming to ſchool,

children ſo infected would ſoon be found out.

Q. 370. Is it dangerous in caſes of itch, ſcurf, or leproſy, to uſe mercurial ointment?

A. Yes; it is very dangerous.

XXVI. *Of the Small-pox.*

Q. 371. FROM what can the degree of danger in ſmall-pox be conjectured?

A. Chiefly from their number. If the puſtules be few, there is little danger; but where they are many, and confluent, the danger is great.

Q. 372. What is therefore lucky?

A. To have but few puſtules.

Q. 373. At what period of the diſeaſe may we apprehend danger?

A.

A. Not at the beginning when the puſtules come forth, but towards the end, when they ſuppurate and dry.

Q. 374. When a child has ſymptoms of being infected with this diſeaſe, is it proper to have recourſe to wine, brandy, warm rooms and beds, to forward the eruption?

A. No; it would be acting very injudiciouſly; for by ſuch means we ſhould increaſe the number of puſtules, and conſequently the danger.

Q. 375. What is then to be done?

A. The cure muſt be left to nature, obſerving only, during the period of the eruptive fever, which laſts two, three, or four days, to keep the patient cool and in freſh air, allowing him but little nouriſhment, and cold water only for drink.

Q. 376. When at laſt the puſtules come out, what muſt be done in the courſe of the diſeaſe?

A. We ſhould keep the patient in a ſituation where the air is pure, cool, and dry; give for drink cold water, and enjoin temperance and moderation in eating and drinking.

Q. 377. Is it good to lie in bed in the day-time at the period of the eruptive fever, before the eruption of the ſmall-pox, and during the whole courſe of the diſeaſe?

A. No; it is not good in the day-time: the patient, if poſſible, ſhould keep out of bed, and at night lie in a bed that is not too warm, nor fuſty; feather-beds are therefore very hurtful to this claſs of patients.

Q. 378. When the eye-lids are inflamed and cloſed, is it right to force them open, and apply to, or blow into, them ſpices, or other hot things?

A. No; the eye-lids muſt not be forced open, or meddled with, nor ought inflammatory things, which induce blindneſs, to be applied to them; but when at laſt they open of themſelves care muſt be taken that the eyes be not irritated by too much light in the room, which ſhould be kept darkſome, both before and after they open. Particular attention is alſo to be paid to keeping the air in the room pure and cool.

Q. 379. Is great mortality occaſioned by the ſmall-pox?

A.

A. Yes; in general out of ten patients labouring under the natural ſmall-pox, one dies.

Address to Children.

Children, the natural ſmall-pox is a bad diſtemper—as bad as the plague! But God has, in his goodneſs, enabled man to find out a remedy for the alleviation of the great miſeries occaſioned by it. He has led us to the important diſcovery of inoculation, which deſtroys in a great degree the virulence of this baneful diſeaſe.

When children are inoculated they have only a few puſtules of the beſt kind; they are ſeldom confined to bed; ſeldom loſe their health; and of a hundred inoculated hardly one dies; whereas one out of ten of thoſe afflicted with the natural ſmall-pox generally dies.

Q. 380. Do you wiſh to be made acquainted with the proceſs of inoculation?

A. Yes; if you will be ſo kind as to explain it.

In-

Instruction how to Inoculate.

In order to inoculate a child in a good ſtate of health, a needle is dipped in a little freſh thin matter of true ſmall-pox, with few puſtules. With this needle an inciſion is made of the breadth of a ſtraw under the ſcarf ſkin of the arm above the elbow, without drawing any blood, ſo that the matter ſhall be lodged under the upper ſkin; and this is called inoculation for the ſmall-pox.

The effect produced, and the conduct to be obſerved by the patients, are as follows: Having the great advantage of knowing to a certainty that the perſon inoculated will have the ſmall-pox within ten or fourteen days, the ſtricteſt regularity and temperance with regard to diet is to be enjoined.

The fourth, fifth, or ſixth day the inciſions become inflamed, red, thick, and hard; and from this time till the complete reſtoration of the patient to perfect health, the inciſions, which are often much inflamed,

and

and from which a great deal of matter oozes, ought to be repeatedly waſhed every day with cold water.

The ſeventh, eighth, or ninth day after the inoculation, the patient feels pains under the arm, and is attacked by head-ach, and fever; and ſometimes vomits.

This fever laſts two, three, or four days, during which period the patient ſhould not remain in bed, but, though it may be very inconvenient in the beginning, walk, or be carried, about, where there is freſh, pure, cool air, which is abſolutely neceſſary.

In free and cool air, the fever and head-ach go off; and if the forehead and arms be frequently waſhed in cold water, almoſt all illneſs will go off.

The ſecond, third, and fourth day of the fever, or the tenth, eleventh, or twelfth day after inoculation, ſometimes later, the ſmall-pox come forth of their own accord: they ought not to be forced to make their appearance.

In moſt caſes there are few puſtules, which, being good, the diſeaſe is ſoon at an end.

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The puſtules in this caſe contain little matter, and dry ſoon; and it is only neceſſary to keep the patient regular and in freſh air, to prevent the diſeaſe from becoming dangerous.

Q. 381. Can a perſon be infected twice by the ſmall-pox?

A. No; the true ſmall-pox cannot infect the ſame perſon more than once: all ſtories of getting the infection twice are erroneous.

XXVII. *Of the Meaſles.*

Q. 382. ARE the meaſles a bad diſtemper?

A. Yes; they take away the lives of many; and even after they go off leave behind complaints which often prove fatal.

Q. 383. What may particularly be obſerved with

with regard to this diſeaſe, which is ſo often hurtful to the lungs.

A. Patients afflicted with it muſt be kept a little warmer than is neceſſary in caſes of ſmall-pox, but not too warm; they ought to breathe pure air, and great care is to be taken that they do not expoſe themſelves to cold.

Q. 384. When this diſeaſe goes off, what are we to do for the patient, that he may not ſuffer from the conſequences of it.

A. The patient for ſome time muſt guard againſt cold air, and put on warm clothing.

XXVII. *Of the Bloody-Flux, or Dyſentery.*

Q. 385. AT what ſeaſon doth the bloody-flux commonly appear?

A. In the ſummer, but moſtly in the autumn.

Q.

Q. 386. Is the bloody-flux a bad and dangerous diſeaſe?

A. Yes; it is a very malignant diſeaſe, expoſing the patient to great danger, if he be improperly treated.

Q. 387. Is the bloody-flux the conſequence of eating fruit?

A. No; ripe, ſweet, juicy fruits rather prevent, than produce, this diſeaſe.

Q. 388. What precautions ought to be taken to avoid infection?

A. People ſhould be very careful to avoid cold, and all unneceſſary communication with the ſick.

Q. 389. The ſtomach and bowels of patients labouring under dyſentery are filled with bitter, acrid, and putrid matter:—Is it proper to endeavour to ſtop the progreſs of the diſeaſe by confining this matter in the ſtomach and bowels?

A. No; the ſtopping of the bloody-flux would endanger life; but the body ought always to be cleanſed by purges, and ſometimes by vomits, at the beginning of the diſeaſe.

Q. 390. What ought therefore to be avoided?

A.

A. The ſtopping of the flux by any means, but eſpecially by opium or laudanum, which is very dangerous.

Q. 391. What is further to be obſerved, as the bloody-flux is often infectious?

A. The greateſt cleanlineſs; filling the patient's chamber with freſh air, and taking great care that any excrements, as ſoon as voided, be carried out of the room, and buried under much earth.

XXX. *Of Treatment, after Diſeaſes are removed.*

Q. 392. WHAT ought to be obſerved after ſevere diſeaſes are removed?

A. Regularity and temperance in eating and drinking, taking only light nouriſhing food, and

obſerving not to expoſe ourſelves too ſoon to the weather.

Q. 393. May a perſon juſt reſtored to health ſet to work immediately?

A. No; a perſon juſt riſen from the bed of ſickneſs ought firſt completely to recruit his natural ſtrength before he begins to work again.

THE END.

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